

*Rev. Stephen J. Smith*

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THE  
CHURCHMAN'S MAGAZINE.

VOL. III.

MAY, 1823.

No. 5.

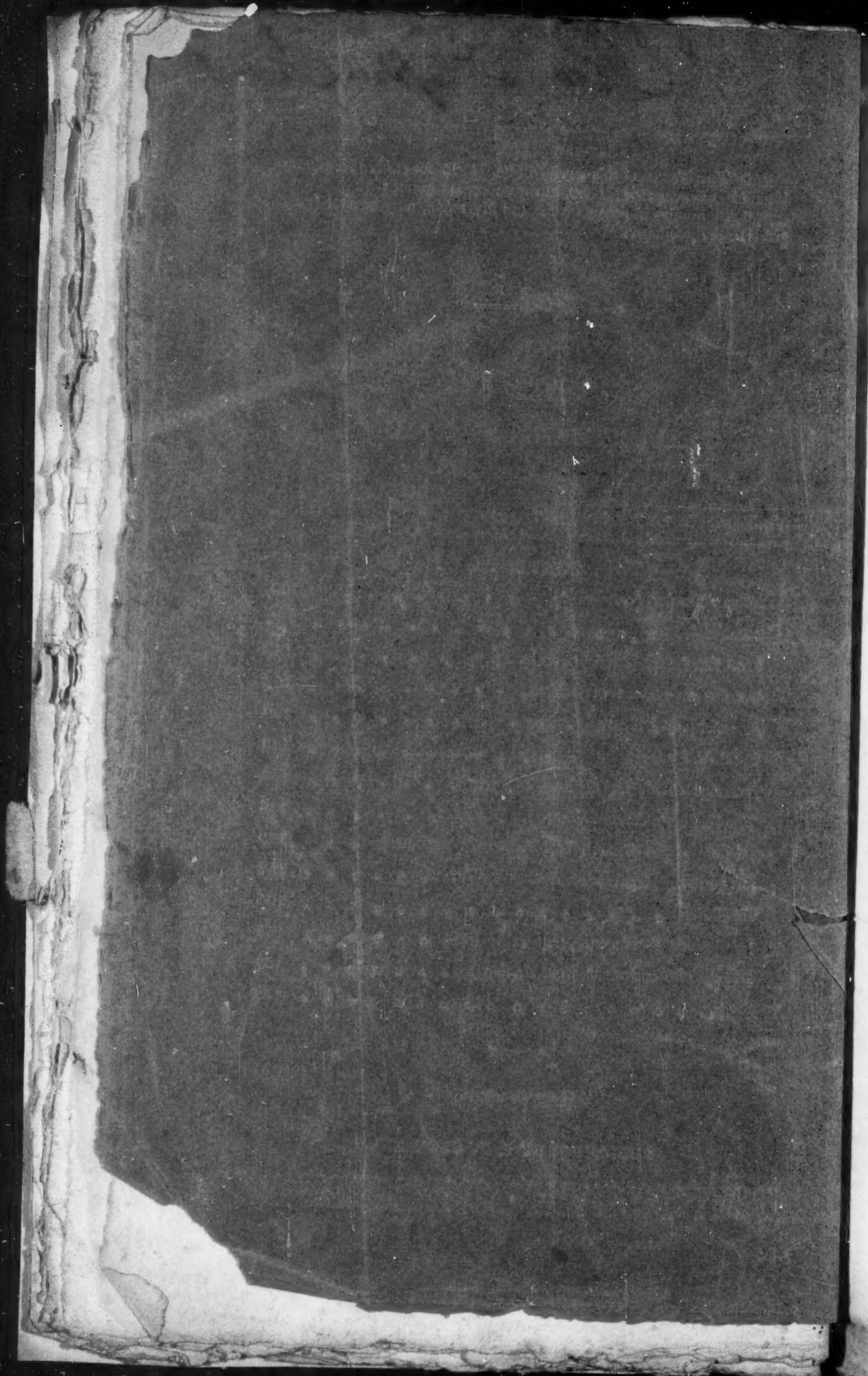
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LIFE OF XAVIER.

(concluded.)

Xavier had no sooner arrived among the *Paravas*, than he commenced his labours in the first village he entered. Gathering the people together, he began to preach to them by the help of his interpreter, and with prospects of good success. By an astonishing industry and unwearied application, he soon mastered the *Paravas* language sufficiently to translate into it the Creed, the Lord's Prayer, the Commandments and the Catechism. These he explained to the people in their assemblies, intermingling short prayers with his instructions. His success was in proportion to his labours. Sometimes five or six thousand of the Natives would follow him into a spacious field; where from a tree, or some other elevated stand, he preached to them Jesus and the Resurrection. He relates that he sometimes baptized thousands in a month; and that it was a pleasing sight to see them hasten to dash their idols and pagodas to pieces, when they had received baptism.

The austere and self-denying life he led, contributed not a little to give him the vast ascendancy he possessed over the minds of those poor idolators. Like the meanest of them, he lived principally on rice and water, and slept in their cabins on the ground. Three or four hours were

all that he spent in repose; while the remainder of the night was dedicated to prayer, to religious meditation, and his darling employment of conversing with the natives. His abstemious mode of living, and cheerful temper, supported his constitution under all these fatigues; and few perhaps have enjoyed a happiness so perfect, though surrounded with all the luxuries of life. "I have no more to add," says he, in a letter to a friend in Europe, "but only that they who come hither to labour in the salvation of idolators, receive so much consolation from above, that if there be a perfect joy on earth, it is that which they feel."

It was not to be supposed that the Brahmins would be calm spectators of his success, in destroying their idol worship; and it was with difficulty he escaped their vengeance. Ruffians were repeatedly hired to murder him:—he was frequently shot at in the night, and was once wounded by their arrows. Three or four houses were burned where he was supposed to lodge; and he was once compelled to retreat into a thick forest, and pass the night in a tree, to avoid their malice. But he constantly found the words of the Psalmist true, that though *many are the troubles of the righteous, yet the Lord delivereth them out of all.*

Lamenting his own inability to supply the vast demand for missionary exertions, he wrote in the most pressing manner to Europe for assist-



ance. "I have often thoughts," says he, "to run over, if it were possible, all the universities of Europe, and to cry aloud to those who abound more in learning than in charity. Ah, how many souls are lost to heaven, through your default. I take God to witness, that it appears to me, that millions of idolaters might be converted from their idolatry, if there were more preachers, who would sincerely mind the interests of Jesus Christ, and not their own concerns."

"May your majesty be pleased," he writes to the king of Portugal, "a little to inspect your incomes from the Indies; and after that, look over the expences which are made for the advancement of religion; and having weighed all things equally on either side, you may make a judgement, if that which you *bestow* bears any proportion to what you *receive*. The sincere and ardent charity of my heart towards your majesty, has constrained me to write to you in this manner; especially, when my imagination represents to me the complaints which the poor Indians send up to heaven, that out of so vast a treasure with which your estate is enriched by them, you employ so little for their spiritual necessity."

Xavier would not be long confined to any one place; but had determined to publish the name and doctrine of Jesus Christ from isle to isle, through all the region of the East. Accordingly, we find him successively at Malacca, Macassar, Ternate, the Isles del Moro, &c. undergoing privations of every kind, often exposed to imminent danger, yet always rejoicing. Many of the Portuguese residing in those remote Islands were reclaimed by his exhortations, from voluptuousness and vice, and many of the idolaters brought over to the christian faith. He was perpetually writing to his sovereign for missionaries, and desiring him to make choice of such as were men of

great virtue and exemplary mortification. Having spent a considerable time among these Eastern Islands, he returned to Goa.

Here he became acquainted with a Japanese, a person of consequence, who had become an ardent convert to the christian faith, during his residence at Goa, and longed to have the gospel communicated to his countrymen. From him, Xavier learned some particulars of that vast empire, —an empire then but little known; —that its population was immense, and the inhabitants inquisitive and intelligent. His resolution was soon taken; and he embarked for Japan in April, 1549, in company with his Japanese friend *Anger*, who had been baptized by the name of *Paul de Sainte Foy*.

On his arrival among the Japanese, his first care was to learn their language, which to a man of his vigorous mind and indefatigable application, was no very difficult task. He soon mastered it sufficiently to preach to the natives, aided by his friend *Sainte Foy*, and his two christian servants. He had soon the pleasure to number some of the *Bonzas* or idolatrous Priests among his converts, with many of the common people. Xavier commends their zeal as worthy that of the primitive ages of the church.

After a stay of little more than two years at *Amanguchi*, the scene of his labours, he heard of the arrival of a Portuguese vessel at *Figen*, in the kingdom of *Bungo*, about fifty leagues distant; and learning that it was soon to return to Goa, he resolved to take his passage in it. The king of Bungo, a prince of a noble and generous disposition, but sensual in his manner of life, had already heard of the missionary's fame, and wrote him a letter of invitation to court. "Send me news, said he, of your holiness, the joy of which may give me a good night's repose, till the cocks awaken me with the wel-



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come declaration of your visit."—Xavier, accompanied by the Portuguese merchants, accordingly proceeded with the royal messengers, and found a most flattering reception from the king. He lost no time in setting before him the faith of the gospel, and urging him to embrace it. A powerful impression was produced on the mind of the prince, which was afterwards manifested by an open profession of Christianity, and his receiving baptism, though not till after Xavier had left the country. His fate deserves to be recorded. Hitherto he had been successful in every enterprise, and his prosperity had passed into a proverb. Yet his faith was put to a severe trial. Two months after receiving baptism, his most powerful subjects conspired against him out of hatred to Christianity,—entered into a league with the neighbouring princes, defeated him in a pitched battle, and stripped him of his crown. When upbraided by his enemies, that the change of his religion had been the cause of his ruin, he made a vow at the foot of the altar to live and die a christian; and added, that if all Japan, and all Europe should renounce our Saviour, *he* would confess him to the last, and be always ready, with God's assistance, to pour out his blood in testimony of his faith.

Xavier's stay here was short, but success awaited his labours. His whole time was taken up in teaching and baptizing the idolators, who assembled in crowds to hear him preach and converse on the religion of the Saviour. At length, after suffering numberless vexations from the *Bonzas*, who were enraged at his success, he left Japan for Goa, in Nov. 1551.

His only motive in returning to this place was, as he declared, to put his affairs in readiness for a mission to *China*, an object which had long employed his thoughts. It was to

no purpose that he was informed, that by the laws of that inhospitable country, he would be subject to imprisonment or death, the moment he set his foot in it. Thither he was resolved to go; and in order to secure the most favourable reception he could, he procured from the Viceroy that a solemn embassy should be sent to the emperor. One *Pereyra*, a merchant, and captain of a ship of his own, offered to accompany Xavier, in the capacity of an ambassador, and partly at his own expense. They sailed from Goa in April, 1552.

But the whole plan was ruined by the malice and tyranny of *Alvarez*, the governor of Malacca. Under one false pretext or another, but actuated in reality by an old grudge against *Pereyra*, he ordered the ship to be seized, declaring that the interests of the crown constrained him to proceed in this manner.—Still Xavier persisted in his design; and finding a ship about to sail for *Sancian*, an island on the coast of China, he embarked in it, and arrived there after a passage of a few days.

His race was now run, and the time of his departure was at hand. "The Eternal Wisdom," remarks a writer, "which sometimes inspires his servants with great designs, does not always will the performance of them; though he will that on their side nothing be omitted for the execution." Xavier was perplexed to find a person willing to transport him to the Chinese coast, so generally did the Portuguese at *Sancian* fear the severe laws of the empire against strangers. One Chinese merchant, to whom he had paid his passage money, departed without him; and while waiting for another opportunity, he was seized with a fever on the 20th of November, which he declared from the first would prove mortal.

Even here, he was persecuted by the malice of Don Alvarez, by whose



orders he was abandoned to want. He was received, however, into the cabin of the only vessel at the island; but finding the motion to increase his bodily distress, he begged to be put on shore. He was accordingly landed and left on the beach, exposed to the blasts of a piercing north wind; and must have died there without relief, had not a poor Portuguese carried him to his own miserable hut for shelter. Here he lay, with no other nourishment than a few almonds sent him by the captain of the vessel, waiting for his deliverance, which was not long delayed. While the fever was preying on the springs of life, his soul was calm and collected, and deeply engaged in devotion. At length, on the second of December, 1552, with his eyes all bathed in tears and directed upwards, he exclaimed, *In te Domine speravi; non confundar in æternum: O Lord, in Thee have I trusted; I shall never be confounded*; and at the same instant expired, in the forty sixth year of his age, and ten years and a half after his arrival in India.

Thus terminated the career of one of the most indefatigable missionaries that has appeared, since the days of Paul of Tarsus. The brightness of his character was acknowledged after his death by foes as well as friends. The unbelieving Hindoos spoke of him as,—*The man of prodigies—the friend of heaven—the master of nature*; and some adored him as *the God of the world*. They had even learned during his life-time to *swear by his name*; and his fame having reached the Moors in the eastern part of Africa, his name was never mentioned by them but with the addition of the epithet, *a wonderful man*.

## SAVONAROLA.

Jerome, son of Jerome Savonarola, a nobleman of Ferrara, but of Paduan origin, by Helen Bonacorsi, a Florentine, was born on the twenty-second day of September, in the year 1452. From his earliest youth he discovered a great love of study and a pious disposition; while he made such progress in his education, that before he arrived at manhood, he was esteemed a superior scholar. At the age of twenty-two, without advising with his parents, he went to Bologna, and joined the Dominican Order, giving lectures in philosophy and metaphysics. Admitted to the sacred function, he soon became distinguished by a fervid and overpowering oratory. He was the Boanerges of his day. To borrow the description of an elegant writer, "The divine word, from the lips of Savonarola, descended not amongst his audience like the dews of heaven; it was the piercing hail, the sweeping whirlwind, the destroying sword." He seemed sensible that inveterate diseases required strong remedies; and seeing the gross sensuality, rapacious violence, sacerdotal pride, grovelling superstition, or hypocritical profession which prevailed on every side, he sought by the terrors of the Lord to persuade men; and as he reasoned of righteousness, temperance, and judgment to come, sinners trembled. Strongly marked features, appearing beneath his cowl, aided the effect of his eloquence, as he spoke with the gravity and earnestness of a man who aimed supremely at the salvation of immortal souls. He did not swear to observe all the rules of the Dominicans though he wore their habit; yet strict morals and unimpeachable integrity were



well known to adorn his doctrine; and wherever he preached, a crowded auditory attested his well-earned popularity. His penetrating mind foresaw that the political circumstances of his country would expose her to the invasions of France and Germany; and while he warned the Italians that God would certainly punish their civil and ecclesiastical rulers, as they had filled up the measure of their iniquities, the vehemence of his manner gave his threatenings the air of a special commission from heaven, and he was regarded by numbers as an inspired prophet. Complaints being made to the Pope by those who had fallen under the lash of his rebukes, the vicar-general was ordered to forbid his preaching; but he paid no regard to the injunction. He was therefore summoned to appear before his Holiness in person, but he excused himself from obeying the summons, alleging the perils of the journey, from the unsettled state of the country. He was accordingly pronounced contumacious and accursed.

In 1483 he went to Florence, induced probably by the gracious invitation of Lorenzo de Medici (who drew to that city with much assiduity men of learning and talent,) as well as attachment to his maternal connexions. Here he was appointed Prior of the monastery of St. Mark, and obtained such influence over the minds of the citizens, that he seemed by tacit consent to unite the office of pastor, governor, and judge, in his own person. They deferred to his counsel in all public assemblies, and appealed to him as umpire to settle their domestic disputes. At this period, from a mistaken principle of duty, or ensnared by an ambitious feeling, he took too decided a part in political matters. He was of opinion that the Florentines would prosper in proportion as they adhered to their republican con-

stitution; and considered that the encroachments of the patricians on the rights of their fellow-citizens ought to be guarded against; and especially the designs of the house of Medici, which he had sagacity enough to perceive aimed at nothing short of the dictatorship of the state. He dreaded the preponderance of their power, as knowing that it would be employed to uphold principles favourable to ecclesiastical and civil tyranny. He saw with jealousy the measures pursued by Lorenzo, who was consulting the political interests of his family in the settlement of his children. This nobleman had sent his eldest son Piero, at the age of fourteen to visit the Pope, and cultivate the family interest at Rome, designing him for his successor at Florence, and uniting him in marriage to the powerful house of Orsini; while he gave his daughter Maddelena to the Pope's natural son. He contrived to procure the nomination of his second son Giovanni to a cardinalate at the early age of thirteen, to the great scandal of the church, with a good prospect of his elevation to the papal chair; and was successful in forming an alliance for his third son, Giuliano, with the royal house of France, and obtaining for him the title of Duke of Nemours.

The Medicean party, vexed at the growing influence of the Reformer, accused him to the court of Rome, and another order arrived to silence him; for Alexander VI. was conscious, that by his personal immoralities he had laid himself open to the severest censures of the bold Dominican, who, while he denounced Rome as the spiritual Babylon, did not cease to declaim against the vices of the conclave. He was accustomed also to declare that the church would be punished by the just judgment of God, and prepared the minds of the citizens of Florence to receive the French king, Charles the Eighth,



who was overrunning Italy with his army, as a scourge from heaven; while Piero, who had succeeded his deceased father, was forced to flee, after giving up his strong holds to the victor. An amusing relation is given by Comines of an interview which took place between himself and Savonarola, in which the gay French courtier seems to have regarded the grave preacher as a person who had a special commission from God to utter prophecies, and whose influence might be turned to account in behalf of his royal master. He went to visit him before the King's arrival, attended by John Francis, a sagacious servant of the court; and asking him several questions concerning the French expedition, received such answers as corresponded with the future fate of Charles and his allies in a surprising degree. He declared, that God would prosper his return; but that as he had neglected to follow up the success which Providence had granted to his arms, both at Rome and Naples, by reforming the church, and punishing the Pope; and had moreover permitted his licentious soldiery to commit many disorders in their march, as well against friends as enemies; he had displeased God and provoked his vengeance. He added, that he would go himself to the monarch, and make the same declaration in his presence; a resolution to which he adhered, when he was appointed to wait on Charles, as agent from the Republic, to negotiate terms of peace, and obtain the restitution of the places which had fallen into the hands of the French.

His integrity, on this occasion, was similar to the faithfulness which he had shown at the dying bed of his patron, Lorenzo. But the modern biographer of that celebrated character, writes under impressions unfavourable to the memory of the divine. Qualified, by literary taste and historic information, to narrate

the circumstances of the revival of learning in Italy, he was, perhaps, less able to appreciate the motives and principles of a man like Savonarola. In giving an account of the learned ecclesiastics, favoured by Lorenzo, he speaks with an evident feeling of preference for Mariano, whose polished addresses would be better relished by the refined associates of the ruler of Florence; while the Prior of St. Mark is stigmatized as a fanatic, affecting superior sanctity, arrogant, coarse, and seditious. The truth is, that the same difference existed between the two preachers, as was afterwards seen between Luther and Erasmus, and still must exist between the honest messenger of the cross, and the candidate for applause on the score of oratorical talent or refined phraseology. But which was the more successful in persuading sinners to turn from the error of their ways? We hear little of the effect of the discourses of Mariano, except those feelings of admiration and sympathy which he excited in the patricians of Florence; while Savonarola was the honoured instrument of enlightening the minds of his countrymen, from the Prince of Mirandola to the lowest mechanic. Lorenzo, at their last interview, desired to make his confession and receive absolution. The Prior exhorted him to adhere to the true faith; to enjoin the restitution of property which had been unjustly obtained; and, moreover, to provide for the re-establishment of the independence of the Republic; to which latter requisition Lorenzo not choosing to reply, he left him without pronouncing the form of absolution. Mr. Roscoe doubts the accuracy of this statement; and having noticed a conversation between the dying man and his friends Politiano and Pico, he observes, "This interview was scarcely terminated, when a visitor of a very different character arrived. This was the haughty and

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enthusiastic Savonarola, who probably thought that in the last moments of agitation and of suffering, he might be enabled to collect materials for his factious purposes. With apparent charity and kindness, the priest exhorted Lorenzo to remain firm in the Catholic faith, to which Lorenzo professed his strict adherence. He then required an avowal of his intention, in case of his recovery, to live a virtuous and well-regulated life; to this he also signified his sincere assent. Lastly, he reminded him, that, if needful, he ought to bear his death with fortitude. 'With cheerfulness,' replied Lorenzo, 'if such be the will of God.' On his quitting the room, Lorenzo called him back; and as an unequivocal mark that he harboured in his bosom no resentment against him for the injuries which he had received, requested the priest would bestow upon him his benediction; with which he instantly complied, Lorenzo making the usual responses with a firm and collected voice." The injuries here alluded to, were his opposition to Medicean encroachment, and his refusal of paying certain marks of homage to his patron, which he conceived to border on adulation.

During the civil disturbances, Savonarola deemed it prudent to abstain from preaching; but the people were earnest in their entreaties, that he would resume his public lectures; to which, he at length consented, feeling, perhaps, with Jeremiah, that "the word was as a fire in his bones," which required vent. In his discourses, he aimed at a simple declaration of the truth, and challenging all men to prove, if he taught any thing contrary to Scripture. In an epistle, addressed by the Florentines to the Pope, he is declared to have "inculcated justice, recommended an equality of rights, checked the designs of ambition, exhorted parents to bring up

children in the nurture and admonition of the Lord, persuaded women to lay aside vain ornaments and follow Christ, and instructed youth to seek principally the knowledge of the actions of Christ and his saints." Nardi, the historian of Florence, has borne an honourable testimony to his character: "I considered him as a man who did not give much attention to public life, but whose general discourse was concerning ethics, and especially the true and Christian philosophy. And as to his political doctrine, of which so much has been said, his endeavour undoubtedly was to dispose the minds of our citizens to receive the form of a good and wholesome government."

In the commotions which occurred at Florence, between the aristocratical and democratical parties, there were excesses committed on both sides, which must have sensibly grieved the spirit of Savonarola; though, like Cobham in England, he has had to bear a load of obloquy, and been represented as the instigator of mischiefs, with which he certainly had no concern. It suited, however, the more violent of the republicans to borrow the sanction of his name. On the expulsion of the Medici from Florence, twenty citizens were invested with the power of raising money, and of electing the chief magistrates. This measure was disliked by that portion of the commonalty, more immediately attached to the Prior, who prevailed to establish the government, on a more popular basis. Disgraceful scenes followed, and the rancour of the opposite factions, rose to alarming heights.

In 1497, a scarcity happening under the popular government, the mob was enraged, and expressed some discontent against their leaders. Piero de Medici, made an attempt to regain admission to the city, having concerted a plan of counter-revolution with his adherents, who were to



aid him in his enterprise, when he should approach the gates on a certain night, with some troops from the Venetians, and from the Orsini family. But their march being obstructed by a heavy rain, they were delayed so long beyond the appointed time, that the conspiracy was detected, and the plan frustrated. Contrary to the wish of Savonarola, five of the offending partisans were beheaded in one day.

The aristocratical faction, fomenting the discontent respecting the scarcity, and contriving to throw the blame of the executions on the Prior, encouraged the Pope to take measures against him as a heretic, and excited two Franciscans to oppose his tenets in the pulpit; while Savonarola called in the assistance of Dominic da Pescia, a friar of his own convent. A strange story is told by some authors, that this Dominic offered to walk through the fire in confirmation of his friend's doctrines, and that Rondinelli, a Franciscan, consented to a similar experiment, in proof of their heterodoxy; but that, when the day of trial came, they could not agree on the preliminaries of the ordeal.—The tale, if truly reported, is a melancholy instance of the fanaticism of the age.

However this be, after an obstinate contest, the enemies of Savonarola succeeded in arresting him, with Dominic, and Silvester, another friar, his associates. In prison, he composed a meditation on the thirty-first Psalm, which has been highly valued for its spirituality. A Papal legate arriving at Florence, they were brought before him, and severely threatened, but witnessed a good confession. Two commissioners were, therefore, appointed to try them, with some of the chief citizens as assessors, when they were

arraigned on the following charges: That they held the doctrine of free justification, through faith in Christ—that they maintained the necessity of administering the communion in both kinds—that they despised papal indulgences and pardons—that they accused the priesthood of wicked living—that they denied the Pope's supremacy—that they regarded auricular confession as unnecessary—that they had stirred up the citizens to revolt and sedition—and that they had declared that Italy must be cleansed by God's scourge, for the manifold wickedness of the princes and clergy. Being demanded if they would recant, they answered, that, through God's help, they would continue in his truth to the end.

Savonarola was cruelly tortured, and, losing his senses under the agony, uttered some expressions which they called a recantation. Roscoe says, "he betrayed his weakness, and acknowledged the fallacy of his pretensions, to supernatural powers." Perhaps he humbled himself before God in his extremity, and lamented the workings of spiritual pride, under the subtle snare of popularity. He was ordered for execution the next day, which was the 23d of May, 1498. They were all three hanged in the marketplace, their bodies being afterwards burnt, and the ashes thrown into the Arno.

The writings of Savonarola were numerous, abounding with excellent sentiment. Among them, are expository discourses, on most parts of Scripture; a treatise against astrological divination; five books on the simplicity of the Christian life; four others, on the truth of Christianity; a lament of the spouse of Christ, against false apostles, and some valuable meditations.

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For the Churchman's Magazine.

## LORD CHATHAM'S THOUGHTS ON RELIGION.

In reading a few days ago the Letters of Lord Chatham to his Nephew Thomas Pitt, afterwards Lord Camelford, while pursuing his studies at Cambridge, I could not help being struck with the earnestness with which he recommends to the young student an early attention to religion. I send you his remarks,—not because Christianity needs the favourable opinion even of the Earl of Chatham,—but to remind the shallow unbelievers, into whose hands your paper may fall, that the great ones of the earth have not always considered the fear of God as a blot on their fair fame. At the same time, it is gratifying to every upright mind, to find the greatest statesman of his age inculcating such sentiments as are contained in the following extract :—

“ I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn ; I mean, the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man : the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues ? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. If a man wants this virtue where there are *infinite* obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor, compared to those he daily receives at the hands of his never-failing Almighty friend. Remember thy creator in the days of thy youth, is big with the deepest wisdom : *The fear of the Lord*

*is the beginning of wisdom ; and an upright heart, that is understanding.* This is eternally true, whether the wits and rakes of Cambridge allow it or not : nay, I must add of this religious wisdom, *Her ways are ways of pleasantness, and all her paths are peace*, whatever your young gentlemen of pleasure think of a — and a bottle, a tainted health and battered constitution. *Hold fast therefore by this sheet-anchor of happiness, RELIGION ;* you will often want it in the times of most imminent danger ; the storms and tempests of life. Cherish true religion as precious as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature ; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man ; not subtle, speculative opinions, but *an active, vital principle of faith.*

Go on, my dear child, in the admirable disposition you have towards all that is right and good, and make yourself the love and admiration of the world. I have neither paper nor words to tell you how tenderly

I am yours.

For the Churchman's Magazine.

## ON THE PREVALENCE OF SCHISM.

Among other features of our national character which strike a foreigner with some surprize, the facility with which we change from one religious denomination to another is not the least remarkable. When I say *we*, I do not mean the members of the Episcopal Church, so much as the various classes of dissenters from it, which make up the bulk of our population. It somehow happens, that the bond of at-



aid him in his enterprise, when he should approach the gates on a certain night, with some troops from the Venetians, and from the Orsini family. But their march being obstructed by a heavy rain, they were delayed so long beyond the appointed time, that the conspiracy was detected, and the plan frustrated. Contrary to the wish of Savonarola, five of the offending partisans were beheaded in one day.

The aristocratical faction, fomenting the discontent respecting the scarcity, and contriving to throw the blame of the executions on the Prior, encouraged the Pope to take measures against him as a heretic, and excited two Franciscans to oppose his tenets in the pulpit; while Savonarola called in the assistance of Dominic da Pescia, a friar of his own convent. A strange story is told by some authors, that this Dominic offered to walk through the fire in confirmation of his friend's doctrines, and that Rondinelli, a Franciscan, consented to a similar experiment, in proof of their heterodoxy; but that, when the day of trial came, they could not agree on the preliminaries of the ordeal.—The tale, if truly reported, is a melancholy instance of the fanaticism of the age.

However this be, after an obstinate contest, the enemies of Savonarola succeeded in arresting him, with Dominic, and Silvester, another friar, his associates. In prison, he composed a meditation on the thirty-first Psalm, which has been highly valued for its spirituality. A Papal legate arriving at Florence, they were brought before him, and severely threatened, but witnessed a good confession. Two commissioners were, therefore, appointed to try them, with some of the chief citizens as assessors, when they were

arraigned on the following charges: That they held the doctrine of free justification, through faith in Christ—that they maintained the necessity of administering the communion in both kinds—that they despised papal indulgences and pardons—that they accused the priesthood of wicked living—that they denied the Pope's supremacy—that they regarded auricular confession as unnecessary—that they had stirred up the citizens to revolt and sedition—and that they had declared that Italy must be cleansed by God's scourge, for the manifold wickedness of the princes and clergy. Being demanded if they would recant, they answered, that, through God's help, they would continue in his truth to the end.

Savonarola was cruelly tortured, and, losing his senses under the agony, uttered some expressions which they called a recantation. Roscoe says, "he betrayed his weakness, and acknowledged the fallacy of his pretensions, to supernatural powers." Perhaps he humbled himself before God in his extremity, and lamented the workings of spiritual pride, under the subtle snare of popularity. He was ordered for execution the next day, which was the 23d of May, 1498. They were all three hanged in the marketplace, their bodies being afterwards burnt, and the ashes thrown into the Arno.

The writings of Savonarola were numerous, abounding with excellent sentiment. Among them, are expository discourses, on most parts of Scripture; a treatise against astrological divination; five books on the simplicity of the Christian life; four others, on the truth of Christianity; a lament of the spouse of Christ, against false apostles, and some valuable meditations.



For the Churchman's Magazine.

## LORD CHATHAM'S THOUGHTS ON RELIGION.

In reading a few days ago the Letters of Lord Chatham to his Nephew Thomas Pitt, afterwards Lord Camelford, while pursuing his studies at Cambridge, I could not help being struck with the earnestness with which he recommends to the young student an early attention to religion. I send you his remarks,—not because Christianity needs the favourable opinion even of the Earl of Chatham,—but to remind the shallow unbelievers, into whose hands your paper may fall, that the great ones of the earth have not always considered the fear of God as a blot on their fair fame. At the same time, it is gratifying to every upright mind, to find the greatest statesman of his age inculcating such sentiments as are contained in the following extract :—

“I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn ; I mean, the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man : the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues ? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. If a man wants this virtue where there are *infinite* obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor, compared to those he daily receives at the hands of his never-failing Almighty friend. Remember thy creator in the days of thy youth, is big with the deepest wisdom : *The fear of the Lord*

*is the beginning of wisdom ; and an upright heart, that is understanding.* This is eternally true, whether the wits and rakes of Cambridge allow it or not : nay, I must add of this religious wisdom, *Her ways are ways of pleasantness, and all her paths are peace*, whatever your young gentlemen of pleasure think of a — and a bottle, a tainted health and battered constitution. *Hold fast therefore by this sheet-anchor of happiness, RELIGION ;* you will often want it in the times of most imminent danger ; the storms and tempests of life. Cherish true religion as precious as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature ; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man ; not subtle, speculative opinions, but *an active, vital principle of faith.*

Go on, my dear child, in the admirable disposition you have towards all that is right and good, and make yourself the love and admiration of the world. I have neither paper nor words to tell you how tenderly

I am yours.

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tachment between the members of a religious association and the body to which they belong, is easily broken; and hence, in no country in the world, Scotland perhaps excepted, is the religious public so divided and subdivided by the ramifications of schism, as in the United States.

This peculiarity in our character may, I think, be easily accounted for; and is referable to *the want of a public formulary of devotion, and a ministry, whose validity is unquestioned*. When the Puritans seceded from the English Church, it was without any foresight of the dissensions into which they were soon to fall themselves. In discarding the Litany, and along with it, the Episcopal form of government, they lost a bond of union for which they had nothing to substitute; and they soon found their new institutions becoming a prey to every daring innovator. Scarcely had the Presbyterians had time to organize their Synods, Assemblies, &c., when a party of restless spirits began to raise a clamour against them, as unauthorized infringements of that "liberty where-with Christ had made them free."—In the progress of their discoveries, they found that each congregation, with a minister of their own ordaining at their head, was a complete church of Christ, and subject to no regulations but those of their own making. Then arose certain men, who maintained that it was needful to be plunged, and refused to hold communion with any who were baptized in infancy, and in the usual way. A considerable degree of purity of doctrine, mingled however with more or less of fanaticism, was maintained in each of these sects; till latterly, we are told, they are abandoning, not only their Calvinism, but their less doubtful points of faith, for the philosophical speculations of Priestly, Belsham, and other neophytes of the Socinian school. In Scotland, too, one may reckon up

no less than twelve or thirteen ramifications of seceders from the "Established Kirk," between whom there is little or no christian communion;—with such marvellous facility do men strike off into new by-paths, when they have left "the good old way."

As New England was originally settled by dissenters who very soon began to take the liberty of dissenting from each other; and as they had neither Liturgy, nor any tried form of Ecclesiastical government; and a part of them at least thought an ordination by a committee of lawyers, merchants and farmers\* was sufficiently Apostolical, there is little difficulty in accounting for the readiness with which our population falls into the ranks of any new sect. Schisms are easily made from religious societies, whose institutions are but of yesterday. A man who holds any ordination to be valid: or rather, who is ignorant of the fact, that the Apostles vested the power of ordaining, solely, in the Order of Bishops, and that for more than fifteen hundred years, none but Bishops attempted to ordain, will not be much disturbed, at the idea of enlisting under the banners of any new teacher, nor will he scrupulously enquire, by whom that teacher was sent. If *he likes the man and his doctrine*, he is satisfied. If a still more highly gifted teacher, of still another name, appears in the neighbourhood, there is nothing in the world to hinder him from changing again. He has no Liturgy,

\* Vide Cambridge Platform. Mr. Sparkes, a modern Unitarian, gives us to understand, that the idea of any other ordination, than an *agreement* between pastor and people, is ridiculous! One scarcely knows which to admire most—the impudence, or ignorance, displayed in this remark. Yet Trumbull's Hist. of Conn. supplies us with many consecrations to the holy office, by the hands of a *committee of laymen*!

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endeared to him by a thousand early associations, to bind him to one place of worship.—He is a *follower of preachers*; and provided he can find one to his taste, it matters not by what name he is called.

If well-informed Churchmen display a strength of attachment to their order, which restrains them, under the most unfavourable circumstances, from wandering into other folds, it is because they have *something to be attached to*—something to study and approve, independently of the gifts and talents of their minister. *The Church*, with them, is something more than an accidental assemblage of people, with a lay-exhorter at their head, or a minister ordained by themselves. They believe that no man can lawfully “*take this honour to himself*,” but that, to an internal call, must be joined an external consecration to the office, by a separate order of men, in whom that power has been exclusively vested from the days of the Apostles. While they retain this conviction, it is impossible for them to amalgamate with any of the Sects, which have cast off a ministry which *they* are obliged to consider divine. Their Liturgy, too, is endeared to them by its antiquity—by its inherent excellence, and fitness for the purposes of public devotion, and by the experience they have had of its tendency, to nourish practical piety in the heart. In their Articles of Faith, they find, also, a temperance and moderation of doctrine, which admirably contrasts with the crude and incoherent speculations indulged in, by many of the Sectaries. On all these accounts, they possess, as a religious body, a stability of character, and an attachment to the Apostolic institutions, which are not liable to be affected by the popular and fleeting fashions of the day.

It is plain, however, that all these superiour advantages will be for-

feited, whenever Churchmen shall cease to explore the foundations on which they stand. They ought to be convinced, that ignorance of her institutions, will prove the deadliest enemy of the Church. She has nothing to fear from temperate controversy; but her safety is greatly endangered by the prevalence of an indolent, luke-warm spirit, which shrinks from the labour of enquiry. A free and extensive range of enquiry, has brought many within her pale; but it was never the means of rendering any of her members dissatisfied. If it is a feature of the present times to receive new doctrines on trust, and admit innovations with ease, we ought to be doubly watchful over our institutions, and to stand prepared to repel the silent encroachments of error—the insidious advances of schism, and the confident assaults of open and avowed adversaries. P.

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ANECDOTE OF DIDEROT.

[EXTRACTED.]

This infidel philosopher had a Christian Servant, to whom he had been kind, and who waited on him in his last illness. The servant took a tender interest in the melancholy situation of his master, who was just about to leave this world without any preparation for another. Though a young man, he ventured one day, when engaged about his master's person, to remind him that he had a soul and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.



This story may furnish us with a useful lesson. We are often deterred from an endeavour to do good by conceiving that the attempt will be in vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect.

*A word in season*, uttered in a becoming spirit, may have more effect, than we think we have reason to expect. The words of truth, spoken in simplicity and love, have power in cases which appear to be desperate. The hardest heart may be softened by them; the most learned and philosophick man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the Christian remember this; and however low his situation in life, let him be desirous freely to impart what he has freely received. But especially, when he sees a fellow creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the benefit of the departing soul.

#### CALVIN'S LITURGY.

*Messrs. Editors :—*

As I have heard a doubt expressed whether Calvin composed and used a public Liturgy in his church at Geneva, I send you the following extract from *Le Mercier's History* of that Church, published near a hundred years ago. Le Mercier resided for many years at Geneva, and

afterwards became Pastor of a French Church in Boston.

"He (Calvin) composed also about that time a *Form of Church Prayers*, and another for the administration of both Sacraments, and for Marrying, for the use of the Church of Geneva; which Form hath been received in the French Reformed Churches, and others."

Hooker, too, speaks of "some question moved" by them "which fled beyond seas in the days of Queen Mary; some contenting themselves abroad with the use of their own service-book, at home authorised before their departure out of their realm; others liking better the *Common Prayer-book of Geneva* translated." That Calvin used a public Form of Prayer, is about as certain as that he was pastor of a church at Geneva.

#### REMAINS OF HENRY KIRKE WHITE.

It is now a considerable number of years, since the admirers of early talent and piety were gratified by the publication of the *Remains of HENRY KIRKE WHITE*, in two volumes, by R. Southey; and there were probably few readers of that interesting work, who did not entertain the hope that another selection, from the writings of the departed bard, would some day be given to the world. This hope was so often expressed to Mr. S. that he has lately been induced to add another volume to the "*Remains*," which is little if at all inferior to its predecessors in its power to interest its readers. We are not about to review it, which would be a needless task; but to select a few passages, both in prose and verse, which we think will be read with most pleasure, by the admirers of his first published "*Remains*."

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In his preface, Mr. S. corrects the statement he first gave of Henry's conversion from unbelief, in the following words.

"I take this opportunity of making some additions to the Account of Henry's Life; and especially, to that part of it concerning the manner in which he received those strong religious impressions which permanently stamped his character. The facts\* were not known to me when that account was written; they are now stated on the authority of the Rev. R. W. Almond, rector of St. Peter's, Nottingham, who was his fellow-student at Wintringham, and one of his earliest and most intimate friends.

At a time when Henry doubted the truth of Christianity, and professed a careless indifference concerning it,—which he was far from feeling,—it happened that Mr. Almond was accidentally present at a death-bed, and was so struck with what he then saw of the power and influence and inestimable value of religion, that he formed a firm determination to renounce all such pursuits as were not strictly compatible with it. That he might not be shaken in this resolution, he withdrew from the society of all those persons whose ridicule or censure he feared; and was particularly careful to avoid Henry of whose raillery he stood most in dread. He anxiously shunned him therefore; till Henry, who would not suffer an intimacy of long standing to be broken off he knew not why, called upon his friend, and desired to know the cause of this unaccountable conduct towards himself and their common acquaintance.

Mr. Almond, who had received him with trembling and reluctance, replied to this expostulation, that a total change had been effected in his religious views, and that he was prepared to defend his opinions and conduct, if

\* It will be observed, that this statement differs materially from what is given in the original memoir; and Henry's friends are desirous, that the difference should thus be pointed out, in order to expose the pretensions of a person who advertises himself as the tutor of Henry Kirke White, and the instrument of his conversion! How groundless the latter assertion is, is here shown; and as for tutorage, it continued not more than five or six weeks.

Henry would allow the Bible to be the word of truth and the standard of appeal. Upon this, Henry exclaimed in a tone of strong emotion:—"Good God, you surely regard me in a worse light than I deserve!"—His friend proceeded to say, that what he had said was from a conviction that they had no common ground on which to contend, Henry having more than once suggested, that the book of *Isaiah* was an *epic*, and that of *Job* a *dramatic* poem. He then stated what the change was which had taken place in his own views and intentions, and the motives of his present conduct. From the manner in which Henry listened, it became evident that his mind was ill at ease, and that he was no-way satisfied with himself. His friend, therefore, who had expected to be assailed in a tone of triumphant superiority by one in the pride and youthful confidence of great intellectual powers, and, as yet ignorant of his own ignorance, found himself unexpectedly called upon to act the monitor; and putting into his hands Scott's "*Force of Truth*," which lay on the table, intreated him to take it with him, and pursue it at his leisure.

The book produced little effect, and was returned with disapprobation.—Men differ as much in mind as in countenance: some are to be awakened by passionate exhortation, or vehement reproof, appealing to their fears and exciting their imagination; others yield to force of argument, or, upon slow enquiry, to the accumulation of historical testimony and moral proofs; there are others, in whom the innate principle of our nature retains more of its original strength, and these are led by their inward monitor into the way of peace. Henry was of this class. His intellect might have been on the watch to detect a flaw in evidence, a defective argument, or an illogical inference: but, in his heart, he felt that there is no happiness, no rest without religion: and in him who becomes willing to believe, the root of infidelity is destroyed. Mr. Almond was about to enter Cambridge; and on the evening before his departure for the University, Henry requested that he would accompany him to the little room, which he called his study. "We had no sooner entered," says Mr. Almond, "than he burst into tears, and declared, that his anguish of mind was insupportable. He intreated that I would kneel down and pray for him: and most cordially were our tears



and supplications mingled at that interesting moment. When I took my leave, he exclaimed:—"What must I do!—You are the only friend to whom I can apply in this agonizing state, and you are about to leave me. My literary associates are all inclined to deism. I have no one with whom I can communicate!"

An extract, from one of Henry's letters to the same Mr. Almond, may serve as a comment on the foregoing relation.

"My dear friend, I cannot adequately express what I owe to you on the score of religion. I told Mr. Robinson you were the *first instrument* of my being brought to think deeply on religious subjects; and I feel more and more every day, that if it had not been for you I might most probably, have been buried in apathy and unconcern. Though I am in a great measure blessed,—I mean blessed with *faith*, now pretty steadfast, and heavy convictions, I am far from being happy. My sins have been of a dark hue, and manifold: I have made *Fame* my God, and *Ambition* my shrine. I have placed all my hopes on the things of this world. I have knelt to Dagon; I have worshipped the evil creations of my *own proud* heart, and God had well nigh turned his countenance from me in wrath; perhaps one step further, and he might have shut me for ever from his rest. I now turn my eyes to Jesus, my saviour, my atonement, with hope and confidence: he will not repulse the imploring penitent; his arms are open to all, they are open even to me; and in return for such a mercy, what can I do less than dedicate my whole life to his service? My thoughts would fain recur at intervals to my former delights, but I am now on my guard to restrain and keep them in. I know now *where* they ought to centre, and with the blessing of God, they shall *there* all tend.

My next publication of poems will be solely religious. I shall not destroy those of a different nature, which now lie before me, but they will, most probably, sleep in my desk, until in the good time of my great Lord and Master, I shall receive my passport from this world of vanity. I am now bent on a higher errand than that of the attainment of poetical fame; poetry, in future, will be my *relaxation*, not my employment.—Adieu to literary ambition! "You do not aspire to be prime minister," said Mr. Robinson, "you

covet a higher character; to be the humblest among those who minister to their Maker."

There would perhaps be little propriety in extracting the following sentiments, if *ensoriousness* were a vice peculiar to Nottingham.

"When in Nottingham, I gave way too much to a practice, which prevails *there* in a shameful degree, of sitting in judgment on the attainments and experience of others. At this time, there was darkness enough in my own heart, to have employed all my attention, and I think it may be generally asserted, that *those* who are the readiest to examine *others*, are the most backward to examine *themselves*; that the more we feel inclined to scrutinize our brother Christians with severity, the less able are we to endure such a scrutiny ourselves. Before Christianity can arrive at any degree of perfection, we must have *less tongue* and *more heart work*. If a man be faithful to his convictions, he will find too much to do *at home* to busy himself with what he has no opportunities of sufficiently knowing,—*his neighbour's heart*. We are to consider ourselves at all times as miserably ignorant; and it is only while we do consider ourselves as such, that we are in a disposition to learn of a *teacher* so averse to the pride of the human heart as Jesus Christ. I fear, (and I fear, because I have found it so in myself,) that a superficial and too trifling religion has prevailed too much in Nottingham, *though with many and shining exceptions*; and I hope the time will soon come, when, with equal zeal, there will be greater depth of experience, and greater diffidence in the assumption of the office of spiritual inquisitors. I for one have laid down my post of dictator, by the grace of God never to resume it; and I should think, and I have little doubt you will concur with me, that the authority you possess over the younger branches of our brotherhood there, would be well exercised, in discountenancing, on every occasion, such a spirit as I have been speaking of. Those who feel the *most* generally talk the *least*: and it is one way of lessening that trembling hope and fearful love of a young convert, which operates such salutary effects, by suffering him to indulge in remarks on the unawakened, or the weak Christian, as if he were already admitted, or sure of acceptance, and could pronounce the *Shibboleth* of the genuine church."

His friend the minister able to "If I was in your office, God's v. until you stand, You can a candid conscience ing from position and ship but are power to become of Jesus five wo does no not wo the ear God ad the wa abunda ure con ternal ages, "give Old Te a schoo must s ble art men w rical c might ets wh call th God p from th it as a been c nor th fession extran clergy od, on lighter but th with; red in his offe ments with r ed. bly; Greek all, he own a ty and



His admonitions, addressed to a friend who was looking forward to the ministry, may be equally serviceable to many who are already in it.

"If you are sincere, and really serious in your wishes to become a minister of Christ, and if you are convinced it is God's will you should enter that sacred office, you will from this time forward, until you enter orders, live a life of constant, resolute, and confirmed study. You cannot, *dare not*, offer yourself as a candidate for the priesthood under the consciousness of mental unfitness, arising from indolence and volatility of disposition; and remember, that indolence and *shiftiness* are not constitutional evils, but are such as every man has it in his power to cure. If you ardently long to become a public helper in the vineyard of Jesus Christ, you must think *that office* worth labouring for; and he who does not think it worth labouring for, is not worthy to have it. Although, in the early ages of the Christian church, God administered more immediately to the wants of his preachers, so that the abundance of heavenly gifts in a measure compensated for the absence of external qualifications; yet, even in those ages, St. Paul exhorts Timothy to "*give attention to reading*;" and in the Old Testament we read, that there was a *school* of the prophets; not that we must suppose prophecy a communicable art, but in these academies, young men were instructed in letters and metrical composition, in order that they might be fitted for the duties of prophets whenever it should please God to call them. We may learn, too, that God peculiarly selected his messengers from these schools, for *Amos* mentions it as a matter of wonder that he had been called, although neither a prophet nor the son of a prophet, (that is, professionally.) In the present day more extraneous learning is necessary to a clergyman than at any preceding period, on account of the advanced and enlightened state of society in general; but this may very well be dispensed with; *only let a minister be fully prepared in matters immediately relating to his office*. In order to this, his attainments may soon be enumerated, and with regular application easily acquired. He should know the Latin, tolerably; he should be able to read the Greek Testament critically; and, above all, he should know how to regulate his own actions and thoughts with propriety and seriousness; an art only to be

learned by much sober and settled thought, joined to constant prayer and humble trust in God. These are objects for which you have time enough, though not *more* than enough. You have room for every duty, but none for negligence, procrastination, or unsteadiness. Excuse my plainness, but I think your situation critical; and if as I have my fears, you are yet trifling, I do solemnly assure you, that I consider your trifling as *criminal*. To leave talents like your's uncultivated, through an aversion to application, is a gross abuse of God's blessing, and an insult to his goodness. I conceive the fact to be indubitable, that you *may* prepare yourself fully and completely for the ministry within the usual time, *if you choose*; and it remains with you to determine whether or not you will sacrifice your own ease, and your own evil habits, to the ministry of God."

Every minister, we presume, has in his flock a few timid, fearful disciples, whom he would rejoice to lead to the table of his Master; but in whom, a consciousness of unworthiness prevails over every representation he is able to make, of Christ's readiness to receive the weary and heavy laden. In vain does he "try each art, reprove each dull delay," in his attempts to "allure to those brighter worlds," which are found in this consolatory ordinance of religion. In vain does he represent, that a deep sense of unworthiness is one of the best of all preparations, and the very frame of mind to which the Saviour has promised acceptance. The sentiments which Henry expresses, in a letter to his brother on this subject, are too applicable to the persons alluded to, not to merit insertion.

"I am not much surprised at the long delay you have made in your approach to the Lord's table; nor do I blame your caution; but remember, that there is a difference between hesitation, on account of the awful nature of the ordinance, and the consciousness of unfitness; and hesitation, on account of an unwillingness to bind yourself with still stronger ties to the profession of Christianity.

You may fear to approach that holy table, lest you should again fall away



and your latter state should be worse than your first: but you must not absent yourself from it, *in order* that you *may fall away* with less danger to your soul. You cannot, by any means, purify yourself, so as to become a *worthy* partaker of that blessed ordinance; but you may qualify yourself to partake of it, with a quiet conscience, and spiritual comfort. The very sense of unworthiness, of which you complain, is the best of all possible frames of mind with which you can approach the sacred table; and there can be little doubt, that with such an abiding consciousness of unfitness about you, God will have respect to your weakness, and will bestow upon you such an additional portion of his strength, as shall effectually guard you against subsequent temptations. A particular blessing, attendant on the holy communion, is, that it strengthens us in the ways of Christ. God seems to have a peculiar care for those who have sealed their profession with this solemn office; and Christians appear to receive a portion of spiritual strength at these periods which bears them through, 'till they again meet at the holy mysteries.

Opportunities for quiet meditation is a great blessing; I wish I knew how to appreciate its value. For you, my dear brother, be not discouraged; God sees your difficulties and will administer to your weaknesses; and if after much prayer and serious thought, you can endue yourself with the garb of humility, and kneel a trembling guest at the table of your Redeemer, content even to pick up the crumbs that fall from it, and deem them far beyond your desert; if, I say, you can go to the sacrament with these feelings, never fear but our all-blessed and benign Father will approve of your offering, and will bless you accordingly. Do not, however, be hurried into the step by the representations of your friends. Go, then, only when your heart, consecrated by prayer, longs to partake of the body and blood of its Saviour, and to taste, in more near and full fruition, the fruits of redeeming love. And may God's blessing, my dear brother, attend you in it, and make it a means of confirming you in his way, and of weaning you more completely from the world, and its passing joys!"

The following letter, written a few months before the close of his mortal pilgrimage, and alluding in a

playful manner to his malady, will be read with interest.

"I beg your pardon for not having replied sooner to your letter and invitation. It seems determined upon by my mother, that I cannot be spared, since the time of my stay is so very short, and my health so very uncertain. The people here can scarcely be persuaded that any thing ails me, so well do I look; but occasional depressions, especially after any thing has occurred to occasion uneasiness, still harrass me. My mind is of a very peculiar cast. I began to think *too early*: and the indulgence of certain trains of thought, and too free an exercise of the imagination, have superinducted a morbid kind of sensibility; which is to the *mind*, what excessive irritability is to the *body*.—Some circumstances occurred on my arrival at Nottingham, which gave me just cause for inquietude and anxiety; the consequences were *insomnia*, and a relapse into causeless dejections. It is my business now to curb these irrational and immoderate affections, and by accustoming myself to sober thought and cool reasoning, to restrain these freaks and vagaries of the fancy, and redundancies of *melancholia*. When I am well, I cannot help entertaining a sort of contempt for the weakness of mind which marks my indispositions. Titus when well, and Titus when ill, are two distinct persons. The man, when in *health*, despises the man, when *ill*, for his weakness, and the latter envies the former for his felicity. I hope you will not quarrel with my metaphysics, but gravely consult your Locke, and Bishop Butler's Introductory dissertation, for the whole controversy about Personal Identity. You will there find reason to question, whether you are to-day the same individual that you were yesterday; and, probably, if you drink deeply of the recondite streams of the Sophists, you may, in the end, doubt with Pyrrho, whether you *ARE* at all, or whether the gay pageantry of life, and its attendants, be more than a dream, in which you are a fictitious personage, created by the fancy of the dreamer. But, away with Pyrrhonism! I would rather swell with Epicurus, or vaunt with Zeno, than first doubt the existence of all things, and then *doubt*, whether I *doubted* at all."

"Socrates saw more of moral truth than any preceding philosopher, and it is worth remarking, that his principles

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approach nearest to the Gospel. Socrates said, that there was such a proneness to evil in the nature of man, that we could not act virtuously, without some supernatural or extraordinary assistance from the Deity: And HE, first inculcated the forgiveness of injuries. Yet, when we compare Socrates and his doctrines with Jesus Christ and the Gospel, we perceive the difference between them to be such as could not exist between men alone. The infidel and inconstant Rousseau, was so struck with this comparison, as to exclaim, that if Socrates was a sage, Jesus Christ was a God. Dr. Priestly covers the matter more artfully, and in a work written on this very subject, almost equals the philosopher with the Redeemer of the world. Dr. Priestley was an insidious, and artful reasoner:—Rousseau had unbounded pride, but more vehemence, and of course less concealment. I am writing to you in a very rambling, incoherent style, which I hope you will pardon on the score of familiarity. I write to you as I should *talk* to you."

We ought perhaps to have remarked, that the "Remains" in the present volume are arranged under four divisions:—the *first* including Henry's correspondence; the *second*, his Early Poems; the *third*, his Poems of Later Date; and the *fourth*, his Prose Compositions. Out of his Early Poems, we give the following Ode, which was prompted perhaps by the death of a friend.

In hollow music, sighing through the glade  
The breeze of autumn strikes the startled ear,  
And fancy, pacing through the woodland shade,  
Hears in the gust, the requiem of the year.

As with lone tread along the whispering grove  
I list the moan of the capricious wind,  
I, too, o'er fancy's milky way would rove,  
But sadness chains to earth my pensive mind.

When by the huddling brooklet's secret brim  
I pause, and woo the dreams of Helicon  
Sudden my saddest thoughts revert to him  
Who taught that brook to wind, and now is gone.

When by the poet's sacred urns I kneel,  
And rapture springs exultant to my reed,  
The pæan dies, and sadder measures steal,  
And grief and Montague demand the meed.

Those of a later date are principally Fragments; and probably few of those in a completed state had

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received the author's finishing touches.

## HYMN.

The Lord our God is Lord of all,  
His station who can find?  
I hear him in the waterfall!  
I hear him in the wind!

If in the gloom of night I shroud,  
His face I cannot fly;  
I see him in the evening cloud,  
And in the morning sky.

He lives, he reigns in every land,  
From winter's polar snows,  
To where, across the burning sand,  
The blasting meteor glows!

He smiles, we live; he frowns, we die;  
We hang upon his word:—  
He rears his red right arm on high,  
And ruin bares the sword.

He bids his blasts the fields deform—  
Then when his thunders cease,  
Sits like an angel 'mid the storm,  
And smiles the winds to peace!

We suppose the following wild Ode alludes to a well-known crime of a military hero, now no more. It is followed by another, on the mysterious fate of the unhappy Duke D'Enghein.

Ghosts of the dead, in grim array,  
Surround the tyrant's nightly bed!  
And in the still, distinctly say,  
I by thy treach'ry bled.  
And I, and I, ten thousands cry;  
From Jaffa's plains, from Egypt's sands,  
They come, they raise the chorus high,  
And whirl around in shrieking bands.  
Loud, and more loud, the clamours rise,  
"Lo! there the traitor! murderer! lies."  
He murder'd me, he murder'd thee,  
And now his bed, his rack shall be.  
As when a thousand torrents roar,  
Around his head their yells they pour.  
The sweat drops start, convulsion's hand  
Bind every nerve in iron band  
'Tis done! they fly, the clamours die,  
The Moon is up, the night is calm,  
Man's busy broods in slumbers lie;  
But horrors still the tyrant's soul alarm,  
And ever and anon, serenely clear,  
Have mercy, mercy, heaven! strikes on dull  
midnight's ear

The remainder of the volume is made up of Essays, moral, critical, and theological; some of them intended for the pages of the Christian Observer, and most of them in an unfinished state. Imperfect as they are, they possess a considerable degree of interest, partly on account of their intrinsic worth, and partly, as



they are the relics of a genius which gave indubitable promise of a splendid career, had it not been early translated to another world.

PHILADELPHIA RECORDER.

We have but few religious periodical works in the United States, under the immediate direction and patronage of Episcopalians; and even these, to our shame be it spoken, are but feebly supported, while almost innumerable publications and papers of other denominations, and not a few of infidel works, are issued in every quarter of our country, and, to all appearance, extensively patronized. We therefore cordially welcome every effort to establish and maintain such periodical publications, as are calculated to promote the general interests of religion, and to explain and illustrate the particular doctrines, sentiments, and views, of the Protestant Episcopal Church.

Such is the paper, to which this note is designed to call the attention of our readers. It has been commenced (in the place of the *Church Record*) under the circumstances alluded to in the Circular published on the last page of our Number for February of the present year.

The following spirited article, on the subject of Foreign Missions, is copied from the second number of the work.

THE SAVIOUR'S COMMISSION TO HIS DISCIPLES.

If any one should object, "we have heathen enough in our own towns and cities," it may be replied, that this assertion can by no means be admitted. For where is the man among us, who, with all his ignorance, and all his hatred of the Gospel, is not more or less brought under its influence, and does not, in a

greater or less degree, enjoy its blessings? Have we so many heathen at home, that we cannot take one step abroad? Certainly then it cannot be difficult to point them out.—Shew us the multitude in our own land, who never yet heard of the Bible; who know neither what it reveals, nor where they may obtain it. Shew us the rivers, in which, as they pass through our territories, you may behold the carcasses of self-murdered men, floating down to fatten the monsters of the deep. Where do you daily see the smoke ascending from some fire, which consumes the living parent with the dead, and makes a helpless family, doubly orphans? Where are miserable pilgrims, hundreds of thousands together, marching to the worship of a block of wood; crushing each other to death in their crowds; sinking under the influence of hunger and disease; and leaving their bones to bleach in the open fields? This is heathenism. Where, then, may we not ask, where shall we find our heathenism at home?

But what if we have heathens, even at the doors of our sanctuaries? Perhaps you will then say, "Charity begins at home." But where have you been taught this maxim? Do you find it in your Bible? There is indeed a charity of which the Bible speaks. It is represented as a very important Christian grace; greater than faith, greater than hope;—a charity, without which all knowledge, and all faith, and all things else, are nothing. *This charity "seeketh not her own."*

But, let us allow the maxim all its weight. Let us admit that charity is to begin at home. Still, may we not ask, Is this *all* that charity has to do? Is nothing else to be expected of her, than barely to *begin*? Is she to employ all her skill and strength about the *commencement* of her work?—Has she no *progress* to make; no *finishing* to do? By

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what magic, think you, will her building rise, if she has no plan, no labor, no materials provided, beyond its foundations?

Do you ask, then, "If our charity is to extend abroad, what shall we do with these perishing men around us, who will not obey the Gospel?" Leave them. Leave them if you must. Leave them with the Bible in their hands, and with every facility afforded them for learning and obeying its sacred truths. Leave them where the sanctuary of God rises full in their view, a standing monitor of their duty; and with its lifted spire points them to a temple in the skies. Leave them surrounded by the heralds and the servants of Christ, the living subjects and witnesses of his mercy, and by whom he daily proclaims to them, "Lo every one that thirsteth, come ye to the waters."

Why should you not leave them? Have you not already given them the Gospel? Can you not plead the example of the primitive churches to justify you? Had not the churches at Jerusalem, and Antioch, and Philippi, and Corinth, heathens enough at home,—heathens, who had claims as strong upon them, as *ours* have upon *us*? Are *our* heathens more numerous than those were, among whom the church at Ephesus was planted? Or do they cry with louder voice, or a more blind and fatal phrenzy, "Great is Diana of the Ephesians!" Why did the disciples ever leave Jerusalem, or Ephesus, or Corinth? Why cross sea and land in search of heathen? Had they not heathen enough at home? Why stretch their thoughts abroad hundreds of miles, even to the city of Rome? Above all, how came they to think of heathen in an island so distant and insignificant, as the land of our fathers?—Why could they not bury themselves at home, and suffer our fathers and us, down to

the present generation, to go on sacrificing human victims, and looking for salvation to imaginary gods?

We know the reason of their conduct. Theirs was a charity, which had a *progress* as well as a *beginning*. Theirs was that heaven born charity, which "seeketh not her own."

But among all the reasons, why those early missionaries of Jesus scattered themselves abroad, there was *one*, which outweighed every other; one, which would alone have borne them through all their journeys and sufferings. The Lord Jesus Christ, the centre of their affections, who had bought them with his own blood, whom they had covenanted to serve for life, and whom to disobey, was ruin to all their hopes;—*He* had said to them, "Go ye into all the world, and preach the Gospel to every creature." After hearing this command, of what avail, think you, were all the opposing maxims of men? What though their near relatives, in the ardor of affection, clung around their necks to detain them? What though their Christian brethren, with a mistaken worldly policy, said to them, "Stay with us. You can be useful here. Despise not the claims of kindred friends. Love not your neighbours better than yourselves. Beware how you leave heathen behind you, and weaken the hands of your brethren. We cannot send you off. We need all our labor, and all our wealth, and all our men and all our religion at home." Of what avail was all this, when the language of Christ was, "Go:—go, scatter *abroad* the blessings of salvation.—Diffuse *far and wide* the life-giving influence of the Gospel. Let *no bounds* be set to your journeys. Penetrate every desert; cross every sea; scale every mountain; and see that no dark corner of the earth be left unchecked by the glory of my Gospel."



After this will it be objected, that "Christ can take care of his church : that he can convert the heathen when he pleases, without our assistance?" We answer : Christ can indeed do these things. He can raise up missionaries, and send them forth in multitudes, without any assistance from us. He can send his ravens to feed them, as he did to his prophet ; or rain down manna from heaven for this purpose, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject ? Does the mere fact that Christ is almighty, secure the salvation of the heathen ? How does it secure this object, any more than it secures any other object that is desirable ? He can preserve your life and health, without your assistance. He can convert to himself all your friends and neighbors and countrymen,—all the *heathen* around you. But do you therefore conclude it *will* be so ? Are you encouraged by it, to banish all your care, and make no provision for your worldly support ; none for the religious instruction of your family ; none for the public ordinances of the Gospel ?

But allowing that Christ were *willing* to convert the heathen without our assistance. How would even *this* affect, in the least degree, our duty to spread the Gospel ? Does it alter one jot or one tittle of the great command of the Saviour, which we are considering ? Does not this solemn charge of his still remain in all its force,—"*Go preach the Gospel to every creature ?*" Shall then the servant, when his task is set before him, inquire whether his master may not without any assistance, be able to perform a part of it, or the whole of it ?—When the absolute command of Christ is resting upon us, does it become us to stop and ask,

what the Saviour himself is able to do, or willing to do ?

If any one should object, that missions are attended with little success, we might easily prove, from a great collection of facts, that the preaching of the Gospel *abroad*, has been as successful as the preaching of the same Gospel at *home*.—But if it had *not* been so, we might still ask, how this would affect our duty.—Where are we commanded to be successful ? Where is this any where made a part of our duty ? Where is it said to the missionary, "Go, fill that heathen's heart with the love of God ; go bring off this heathen from the worship of idols ; bring him submissive to the foot of the cross ?"

In short, the Saviour's command is without any condition ; without any qualification. Whether successful or unsuccessful, his disciples are to *preach his Gospel*, and to preach it to *every creature* ; and it is not easy to conceive how any objection can stand before a mandate so plain, so authoratitive, so divine. It answers every question, solves every doubt, sweeps away every obstacle. Bring up every ground of justification or apology for neglecting the heathen ; and it passes over them all, as fire over the wood and hay and stubble. As fast as you state, one after another, your difficulties and discouragements, the Saviour will meet them with the reply :—"Did I not know them all ten thousand years ago ? Did I enter upon the work of man's redemption, without first counting the cost ? Did I not see before hand, the sorrow, the sweat, and the agony of the garden ? Did I not see the mockery, the suffering, and the blood of Calvary ? Think you I did not know, that to spread my Gospel through the earth, would cost you many a purse of gold, many an aching heart, many a parting tear, many a day of perplexity and toil and weariness ? I tell you

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the cost was faithfully and fully counted at the first ; and still I thought it best to meet *my* sufferings, and still I think it best that you meet yours. Still I say, and say to you, *Go, preach the Gospel to every creature.*"

### History of the Church in Newtown.

(Continued.)

The Almighty, who orders all things according to the council of his own will, will overrule the wild imagination of the fanatic to glorify him, as well as the wrath of man to praise him. In this conviction, St Paul rejoiced, that *Christ was preached, whether in pretence, or in truth*: that is, God would so overrule the voluntary acts of wicked men, as to render them subservient to the fulfilment of his promise to the church, and of his assurances, *that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord to the Glory of God the Father.\** And with this view, the church may still rejoice, and Zion be glad, that the fiery zeal and unbounded ambition of Mr. GEORGE WHITFIELD, and the ardor and enthusiasm of Mr. JOHN WESLEY, (notwithstanding they were *Antipodes* in faith, and Sectarian in principle and practice) both subserved her interest in Europe and America, by awakening the luke-warm, arousing the hardened sinner, and exciting a

more general enquiry into the nature and divine constitution of the Christian Church. This was peculiarly the case in Connecticut. The puritanic zeal of "the little band of Pilgrims," (whose glory was a boast of *liberty of conscience*, for every man to think as he pleased, but to worship and practice as *they* thought proper) had much abated. After persecuting the Baptists and Quakers in Boston, the old adage was verified—*one extreme produces another*. They settled down upon their *lees*. Their college was well established at New-Haven ; and although the *Church of England* began to awaken their jealousy, yet upon the whole, they sat down quietly under their own vines and fig-trees.

The following quotation from Dr. Trumbull's History of Connecticut, vol. 2, p. 134—137, will justify this representation ; and his able, and plainly written History, will prove the following an unvarnished tale :—

"Both the wise and foolish virgins, seemed to sleep together. Professors appeared too generally to become worldly and luke-warm. The young people became loose and vicious ; family prayer and religion were greatly neglected ; the Sabbath was lamentably profaned ; the intermissions were spent in worldly conversation ; the young people made the evenings after the Lord's day, and after lectures, the times for their mirth and *company keeping* ; Taverns were haunted ; intemperance and other vices increased ; and the spirit of God, appeared to be awfully withdrawn."

About this period, arrived at Georgia, Mr. G. Whitfield ; and after spending some time, preaching to large congregations, and establishing an Orphan House ostensibly for the education of orphan children, but with the design of ultimately raising up a class of preachers, moulded after his own likeness

\* Phil. i. 18. The reader is referred to a very able commentary on this subject, published in this Miscellany, page 37, vol. 3, where he will find many other passages of scripture, which have often been improved to promote schism, illustrated, explained and applied to their original design—the promotion of *Primitive Truth and Order*.



and image,\* he made his tour through the southern and northern states, soliciting money for his Orphan House, wherever he thought of meeting with success.

Mr. Whitfield had received deacon's orders in the Church of England; and of course, had solemnly subscribed her 39 articles, and sworn to abide by her formularies; that is, her Liturgy, Canons, &c. Possessing a warm and lively imagination—a tenacious memory—a fine figure—an open countenance—a piercing eye—a clear and musical voice, and a wonderful command of it—easy and graceful in gestures, and his accent and emphasis properly disposed—"He would reason with his gestures and carry conviction with his eye." He drew thousands after him. After preaching twice in the day, and appointing a third service at evening in a neighbouring town, many would follow him, even on foot; and not a few, even of mothers, would leave their families and all their domestic concerns; and what was worse still, their parish minister; and travel from 40 to 50 miles, to hear Mr. W. preach two and three sermons each day. So great was his popularity, that no building would hold his congregations; and he repaired to the open field;† where hundreds, at the same

\* This will appear in the Sequel.

† After Whitfield had broken his ordination vows in various ways, before he came to America, especially in night meetings, in private houses without reading the scriptures, or the prayers of the church, but extemporaneously, addressing alternately the Deity, and then the populace, and keeping up his harangues till midnight and after, to the no small disturbance of neighbours, but endangering the morals, and even the lives of the young and inexperienced—(vide Southey's *Life of Wesley*, page 115)—he (Wesley, being at that time his coadjutor) gave just offence to the better part of the Clergy; and men, who

moment, would be wallowing upon the ground, uttering shrieks and groans, of the most appalling nature. These out-cries, mingled with the shoutings of others, crying *Glory to God—Glory, Glory, &c.*—accompanied not only with the preacher's exhortation, but by the prayers and praises of others, acted as a powerful charm upon by-standers; and like a whirl-pool, gathered into their vortex, all that came within their reach. It was not uncommon for many to go with strong prejudices, and return home, crying out, *God was in him of a truth.* Dr. Trumbull relates an anecdote of this kind, "of a gentleman who had" says the Dr. "many scruples on his mind, and went to hear him in the evening; where he expounded to above two thousand people within doors and without. I never in my life, saw so attentive an audience. Mr. Whitfield spake as one having authority. All he said, was demonstration, life and power. The people's eyes and

were neither deficient in piety nor zeal, properly refused to lend their pulpits to preachers, who, in their opinion, prided themselves in their natural talents, and abused the credulity of the common people, by making them believe that they were supernaturally aided in prayer and preaching. This led them to think of field preaching; and the first attempt was made, Feb. 17, 1739.—His first field pulpit was a mount, called Rose Green. In justification of himself, he said "I thought it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." A greater injury, perhaps, is not done to christianity, than by wresting detached sentences of the Bible, to support some pre-conceived opinion. Whitfield might, with more propriety, have quoted 1 Kings, 18; where he, and modern *Camp Meetings* may see their Prototype, and learn that they have not as yet, fully copied the worshippers of the groves.

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ears hung on his lips. They greedily devoured every word. I came home astonished: I never saw or heard the like: every scruple vanished; and I said within myself, surely God is with this man of a truth."

But very far different were the views of a great proportion of the ministers, and their better informed parishioners. Yet such was the popularity of the *preacher*, that they dare not question the correctness of his principles, or the mode of his proceeding. He therefore, entered their pulpits, with all the dignified airs, of a Roman Pontiff; and, swayed by the cheerless doctrines of Calvinism,\* he proclaimed free and unconditional salvation

\* With the same stoical apathy, that Calvin could sentence poor Servetus to the flames, Whitfield said to Wesley, "what is there so horrid in reprobation?" to which, a reply is made—"The doctrine implies, that an Almighty and all-wise Creator has called into existence, the greater part of the human race, to the end, that after a short, sinful and miserable life, they should pass into an eternity of inconceivable torments, it being the pleasure of their Creator, that they should not be able to obey his commands, and yet incur the penalty of everlasting damnation for disobedience." To which Mr. Wesley says, the "sum of all is this: one in twenty (suppose) of mankind are *elect*; nineteen in twenty are *reprobated*!—The elect shall be saved, *do what they will*: the reprobates shall be damned, *do what they can*." To which Southey, in his life of Wesley, (p. 178) very justly remarks, "This is the doctrine of Calvinism, for which *Diabolism* would be a better name; and in the worst and bloodiest idolatry that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this." This is a strong statement; but whoever will examine into the origin of *Unitarianism*, *Universalism*, and *Antimominism*, will find them all, with a host of other *isms*, to have their source from this fountain of infidelity and atheism. See Whitby on the Five Points, and Stackhouse on the Decrees.

through the imputed righteousness of Christ, and thundered eternal damnation upon the non-elect. To justify himself in these doctrines, he asserted that the thirty-nine Articles of the Church of England, were Calvinistic; and that, not only a great part of her clergy in England had departed from them, but that the congregational ministers in New-England, had departed from the Saybrook Platform. And he went on, denouncing them as *hirelings, wolves in sheeps' clothing, dumb dogs that could not bark, half beasts and half Devils*.\*

After collecting large sums of money, ostensibly for his Orphan House in Georgia, and exciting a ferment, that a century has not cooled, he returned to England.

The situation of the country after his departure, is thus described by the late Dr. Chandler, in the Life of Dr. Johnson. "Several preachers undertook to be *WHITFIELDS* too. They endeavoured to proceed in his manner, imitating his voice, his theatrical action, his vociferation; they disregarded all the rules of ecclesiastical order, and strolled about from place to place, as he had done. It was not long, before they were followed by a numerous train of ignorant lay-exhorters, uttering the most horrid expressions concerning God and religion, and proclaiming in the most affecting tones, and with the greatest violence and extravagance of gesture, the terrors of hell and damnation, in order to bring men to *conversion*. In several instances, by thus exciting the emotions of terror, they actually frightened persons out of the use of their reason. Their night meetings in particular, at some of which, Mr.

\* See a letter addressed to Mr. Whitfield, from the corporation of Yale College, signed by the Rector and Tutors, noticed in this work, Churchman's Magazine, (Old Series) vol. 2.



Johnson [and Mr. Beach] attended in disguise, exhibited the wildest scenes of confusion and uproar.\* At some of these assemblies, a number of persons might be seen sighing, groaning, dreadfully screeching, and wringing their hands, or smiting their breasts; the preacher, or exhorter, all the while tormenting them like a fiend, as the only way to bring them to Christ; while others, who had lately been converted in this manner, were in the greatest ecstasies and raptures, triumphantly singing anthems and hallelujahs.† Dr. Trumbull says,‡ some would cry out in the time of public worship—others faint—some weep and sob—that it was with difficulty, the preacher could be heard. In the interims of public worship, people would crowd around them, inquiring what they had seen or felt. Their account would affect others. In this way, convictions were increased, and the work increased.‡ “Of these,” again says Dr. Chandler, “some would fall into trances, in which they conversed familiarly with Christ and his angels, and saw who were to be saved, and who damned, and not a few of them would fall to censuring and reviling, as Pharisees and the vilest hypocrites, those who were not converted in this way.”§ Dr.

\* These night meetings in Newtown, led on by their minister, Mr. Rent, were carried to such extremes, and attended with so many disgraceful consequences, that even a regular third service in the Church, has been opposed. Mr. Beach instituted a society, called the *Brotherly Circle*, for the purpose of reading and prayer, which was and has been attended with salutary effects.

† Hist. of Conn. vol. 2, p. 155.

‡ No doubt, the good Dr. thought this the work of God, as many do at this day.

§ This has been always the case, with those who are governed by impulses.

Chandler very justly draws the inference, which has been the object of several of the foregoing pages, saying, “These transactions at length, threw the whole country into the greatest confusion, and were productive of divisions and separations, without end. Many of the wisest of the ministers and people, foresaw the mischief that threatened, when it was too late to prevent it. Enthusiasm, like faction, is utterly ungovernable; and it is not in the power of the ablest conductors to say to either of them, *hitherto shalt thou go, and no further*. In the large towns, altar was raised against altar, and new meeting-houses were erected in opposition to old ones. Many pulpits resounded with declamation against the wickedness of *schism*\* and

The Pharisee thanked God, he was not like other men, and for a pretence, made long prayers. Nothing is more changeable than a mind under the above influence. This is verified in the writer mentioned in the above note. At p. 169, he says, speaking of lay-preachers whom he sometimes justifies, and then condemns.—“They thought they had a right to preach and expound scripture, and declared they had rather hear their exhorters exercise their *gifts*, than hear their ministers; and that more souls were converted under their exertions, than under those of the ministers.”

“If an honest man doubted of his conversion, and only said, that he did not know that he had faith, he was upon that, declared unconverted. If a person was filled with great joy, he was declared to be converted—making no distinction between the joy of the hypocrite, and that of the true christian. They held to a certain knowledge of christians, by inward feeling, or fellowship, as they called it. They paid a great regard to visions or trances. In those, some would lie for hours; and on their coming to themselves, would tell of wonderful things that they had seen; heaven or hell, and such and such persons, if dead, there: or if alive, going to one place or the other.”

\* *He that diggeth a pit, shall fall into it himself*, is as often exemplified in

heresy; lished to the gove openly, t ry atten an addi like thro of a co religious cut was toms of sing. large nu rate peo dissenter ruinous o took the

communi very deno but little had so re liberty, n lion in t church an down bot grasped door to schism, i twenty short, bu ver Cron had hedge by the un Saybrook all men t er did the than an a is in dan Guilford, red to the Session, test laws, Assembly Minister, preach in der his c and exclu the color further could co certificate Against i “that if is not a shall go express d settled m publicly he shall, o



heresy; many pamphlets were published to prove their sinfulness; and the government thought it necessary, openly, to discountenance it. But every attempt to restrain it, proved to be an addition to its force; and was like throwing in oil, to stop the fury of a conflagration. In short, the religious constitution of *Connecticut* was convulsed, and the symptoms of its surviving, were unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among dissenters, [and seeing the awful and ruinous consequences of schism] betook themselves to the Church, as

communities, as with individuals. This very denomination which had existed but little more than a century, and had so recently, by the popular cry of liberty, raised the standard of rebellion in their mother country against church and state, succeeded in putting down both, assumed the MITRE, and grasped the sceptre, and opened the door to all manner of heresy and schism, insomuch, that more than twenty new sects arose under the short, but destructive reign of *Oliver Cromwell*. And although they had hedged themselves in an inclosure by the union of their Charter, with the Saybrook Platform, that commanded all men to bow the knee, yet no sooner did the Whitfield revival commence, than an alarm was sounded, *the Church is in danger*. An association met at Guilford, and a Memorial was preferred to the General Assembly, at their Session, May, 1742, to enforce their test laws, and prevent *schism*!!! The Assembly passed an act, "that if any Minister, or person licensed, should preach in a Parish not immediately under his charge, he should be denied and excluded the benefit of any law of the colony made," &c. And they further enacted, that no minister could collect his salary, without a certificate of not offending as above. Against itinerants, they thus decreed: "that if any person whatsoever, that is not a settled or ordained minister, shall go into any parish, without the express desire and invitation of the settled minister of such parish, and publicly teach and exhort the people, he shall, on complaint, be bound to his

the only ark of safety." At Newtown, where the spirit of lay-preaching and night meetings was carried to great lengths, and the cry was, *the church is down*, Mr. Beach pursued his steady course, preached Christ and him crucified, enforced the doctrines of rational conviction and evangelical conversion; received such a large accession to his congregation, that the church would not accommodate more than two thirds, and as many of the non-conformists were of the first families in every point of view, they soon proposed to build another church. They subscribed liberally, and erected a building for-

good behaviour, until the next county court, in the penal sum of £100," &c.

Against lay-exhorters—"if any foreigner, or stranger, shall presume to preach or teach, or publicly exhort without the license of the settled minister, every such exhorter shall be sent, as a vagrant person by warrant, from constable to constable, out of the bounds of the colony." This law was carried into execution during the session, against a Mr. James Davenport, who, Dr. Trumbull says, "gave an unrestrained liberty to noise and outcry, both of distress and joy, in time of service. That with his unnatural and violent agitations of body, he united a strange singing tone which mightily tended to raise the feelings of weak people. This disagreeable tuning the voice in devotion, was caught by the zealous exhorters, and became characteristic of the *separate* preachers;" and may be noticed of some aged people, in reading the Bible at the present day. "He was further the great encourager, if not the *first setter up of public exhorters*—encouraging any who were lively, to exhort in public assemblies." The Dr. proceeds to state at large, that "he determined who were converted and who not, by noise and implicit submission to him. He was brought before the assembly as a disturber of the peace, &c. He was found guilty, and transported out of the colony." Let it be remembered, that these were the people, who, but a few years previous, came to *this* then howling wilderness, for liberty of conscience.



ty-six feet in length, and thirty-four in breadth—double-lighted, with front and side galleries. This house they completely finished in less than a year, and in less than two years, found the want of more than one hundred seats. At about the same period, churches were formed, and buildings erected in *Norwalk, Stamford, Derby, West-Haven, Ripton, Guilford, Waterbury*. At Plymouth, a great proportion of the congregation conformed to the church, and converted their meeting-house into a church. About the same time, Mr. Palmer of Cornwall, and Mr. Minor of North Stratford, Congregational ministers, conformed to the church, with a number of young gentlemen of the first standing in Yale College—among whom, were *Chandler, Leaming, Dibble and Mansfield*.\*

\* In the midst of prosperity, infinite wisdom sometimes sees best to embitter the cup. Many valuable candidates for Holy Orders, died, viz. *Brown, Dean, Usher, Cotton, &c*.

To the Editors of the Churchman's Magazine.

Presuming that you would wish nothing to go forth in your pages in the least calculated to hurt the cause of piety and truth, I am induced to trouble you with a few remarks on a piece which appeared in your number for March, over the signature of A COUNTRY PARSON. I waited for the appearance of the succeeding number, in hopes that the Essay alluded to would have caught the attention of some of your correspondents; but as it seems likely to pass without animadversion, I venture to send you a remark or two of my own.

The *Country Parson* seems to be disturbed at the "almost entire change" which "the taste for religious reading has undergone." He laments the downfall of Sherlock,

Tillotson, Barrow, &c. and the exaltation of "Bunyan, Hervey, and the Force of Truth, and *other works of T Scott*; religious Tracts and novels, and memoirs of Missionaries, and the tinsel sermons of the day—works, dependant for their reputation, upon the *vitiated* taste of the age."

Of the Sermons of Tillotson, even Warburton gives no higher a character, than that they are "fine moral discourses;" and to this praise they are undoubtedly entitled. But is good morality all we ought to look for in the sermons of a christian divine? Is this the kind of preaching which is to cast down all imaginations, and bring every thought into captivity to the obedience of Christ? Are deceitful and wicked hearts to be changed by "fine moral discourses?" Tillotson was a polished writer; but in the judgment of the critic just quoted, "his fame as a preacher is chiefly owing to his being the first city-divine who talked rationally and wrote purely;" but it will be hard, I apprehend, to vindicate his theology from the charge of being somewhat deficient in the prominent statement of some important doctrines of religion, if tried by the standard of his church, and the writings of the Reformers. I do not say that his Sermons are chargeable with doctrinal unsoundness; but that their want of distinct and explicit statements of christian doctrine detracts materially from their value as a christian manual.

The only blot on the theological escutcheon of *Barrow*, is, that his discourses are not sufficiently *practical*—that they are deficient in unction and direct application to the conscience. They are rational, scriptural, and more pregnant with doctrinal truth than those perhaps of any other author; and I should readily mingle my lamentations with those of the "Country Parson," if I thought the readers of them were sensibly diminishing.

But I the purp of those correspo rejected general must be both vol Few, in have th leisure have boe withstan ity for " I cannot al divini for mak tion."

I can respond that str in his es of works to the v certainly entire co gious re not only other wo mentary moirs of same le gress and ly did no tory of a of the la the path thing in taste;" ish the n chanan a mark of had been that the and oth similar s good tha ere I can ly mora covers o but thin have dis ment, i



But I did not take up my pen for the purpose of reviewing the works of those valuable authors, whom your correspondent seems to consider as *rejected* by modern readers. Their general merit is unquestioned; but it must be remembered that they are both *voluminous* and *expensive*.—Few, in the common walks of life, have the ability to purchase, or the leisure to read them. They must have books of smaller size; and notwithstanding the “Parson’s” partiality for “dry and abstract discussion,” I cannot help thinking that polemical divinity is not the most profitable for making men “wise unto salvation.”

I cannot but admire how your correspondent has grouped together that strange medley which appears in his essay, under the denomination of works which owe their reputation to the *vitiating taste of the age*. It certainly raises some suspicions of his entire competency to direct the religious reading of the public, to see, not only the Force of Truth, but the *other works* of T. Scott—his Commentary, Essays, &c. as well as Memoirs of Missionaries, placed on the same level with the Pilgrim’s Progress and religious novels. I certainly did not know before, that the history of a great mind, wandering out of the labyrinths of Socinianism into the paths of christian truth, had any thing in it to gratify “a vitiated taste;” nor was I aware that to relish the memoirs of such men as Buchanan and Martin was an infallible mark of a depraved imagination. I had been simple enough to suppose, that the Shepherd of Salisbury Plain, and other “religious Tracts” of a similar stamp, were likely to do more good than harm; and it will be long ere I can be persuaded that any deadly moral contagion lurks between the covers of Cœlebs. In fine, I cannot but think your correspondent ought to have discriminated with more judgment, in making up his bundle of

authors, whose popularity depends on a vitiated taste. There is, to be sure, a vast deal of trash afloat in the world, in the shape of Tracts, Journals of Missionaries, &c.; nor are the “accounts of revivals” always dictated by a very pure taste, or entirely free from pious exaggeration. On the contrary, they are usually given in such an unintelligible jargon of cant expressions, that the cause of religion itself will finally suffer by their ostentatious intrusion into the periodical publications of the day. All this I regret as much as your correspondent can possibly do; but still, I am not fully prepared to see every religious treatise swept “off the stage,” which has the misfortune not to be fifty years old.

I hope he will not consider it a cause of very deep regret, if he finds his parishioners incapable “of holding learned discussions on the abstruse points of theology,” provided he has the pleasure of seeing them pious, exemplary, practical christians. His experience must have been very different from mine, if he has found these *learned discussions* to be any thing better than “vain janglings, and questions, and strifes of words, whereof cometh envy, strife, and perverse disputings.” At all events, if the *principal* object of “solid information” is, to render men capable of holding learned discussions on abstruse points, as your correspondent seems to suppose, I should be sorry to see it very generally diffused.

I will not attempt to ascertain the “Parson’s” meaning in the last paragraph of his essay. He is not partial to “sketches of pious persons in the humble walks of life;” but “would most earnestly recommend, as calculated to produce a more general attention to experimental religion, occasional memoirs of eminently pious individuals, whose years have been passed in privacy and retirement.” One does not readily



discover a very marked difference between the "sketches" to which he is not partial, and the "memoirs" he earnestly recommends. I should not have noticed this *slip of the pen*, however, had not a meaning glimmered through unfavorable to a species of reading, which I cannot help thinking has done much good in the world. With the *abuses* of memoir writing I have nothing to do; but I am yet to learn, that any serious evils have resulted from recording the triumphs of faith, and the "comforts of a reasonable, religious and holy hope," exhibited in the death of those who have died in the Lord. Surely, the weakest brother has never been scandalized by reading the "ejaculation" of Stephen the martyr, before "he fell asleep;" nor will it be easily made to appear, that the "joys which illuminated the soul" of St. Paul, when he exclaimed, "I am now ready to be offered," &c. detract materially from the usefulness of his writings. The narratives of the Rev. Leigh Richmond, of Mrs. More and of Mrs. Sherwood have been read by millions with an interest which no dry and abstract discussion could possibly create; and for myself, I am not ashamed to confess that I have risen from the perusal of the Dairyman's Daughter, with a softer heart, and an awakened desire to die the death of the righteous.

The indulgence, with which you received a communication of mine for the last Number, encourages me to hope you will not refuse the present one a place in your pages.

CAUTION.

#### ARCHBISHOP WAKE'S OPINION OF MISSIONS.

In one of his letters to the Missionaries on the Coast of Coromandel, he writes—

"Let others indulge in a min-

istry, if not idle, certainly less laborious, among Christians at home. Let them enjoy, in the bosom of the church, titles and honours obtained without honour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and through much peril and difficulty, to have converted to the faith, those among whom ye afterwards fulfilled your ministry. Your province, therefore brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee.—Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive, when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists and Apostles, ye with them, shall shine like the sun among the lesser stars, in the kingdom of your Father for ever."

#### Bishop Hurd's Appeal in behalf of Christian Missions.

Look on the various wild and uncivilized tribes of men of whatever name or colour which our ambition, or avarice, or curiosity has discovered in the new or old world; and say, if the sight of human nature in such crying distress, in such sordid, disgraceful, and more than brutal wretchedness, be not enough to make us fly with ardour to their relief, and better accommodation.

To improve and civility, an effort of we can find time, or in vility, to in religion, of which spring and which tion and g must regard most sublim

Indeed, gers, the di must be en ian mission ordinary de will only b a fervent quickening anointed, a ted to this it is, that w minister of the zeal of stancy of a him forsak competency ry comfort the gospel i viour in h through b howling v rage of clim veniences c ages—subr learning ba the disgust barous mar suspicions, pricious f ges—court ty—adopti toms—and nature, alm enduring things, in way to the succeeding endeavours life and sa to them.

I confes



To impart some ideas of order and civility to their rude minds, is an effort of true generosity; but, if we can find means at the same time, or in consequence of such civility, to infuse a sense of God and religion, of the virtues and hopes which spring out of faith in Christ, and which open a scene of consolation and glory to them, who but must regard this, as an act of the most sublime charity?

Indeed, the difficulties, the dangers, the distresses of all sorts which must be encountered by the Christian missionary, require a more than ordinary degree of that virtue; and will only be sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth, with the zeal of an apostle, and the constancy of a martyr. We have seen him forsake ease and affluence; a competency at least, and the ordinary comforts of society: and, with the gospel in his hand and the Saviour in his heart, make his way through burning deserts and the howling wilderness—braving the rage of climates, and all the inconveniences of long and perilous voyages—submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners—watching the dark suspicions, and exposed to the capricious fury, of impotent savages—courting their offensive society—adopting their loathsome customs—and assimilating his very nature, almost to theirs—in a word, *enduring all things, becoming all things*, in patient hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours, to make the word of life and salvation not unacceptable to them.

I confess, when I reflect on all

these things, I humble myself before such heroic virtue: or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.

The power of Religion has, no doubt, appeared in other instances—in PENANCES, suppose in PILGRIMAGES, in CRUSADES: and we know in what light they are now regarded, by reasonable and judicious men.

But let not things so dissimilar be compared together, much less confounded. Uncommanded, useless, sanguinary zeal, provokes your contempt and abhorrence; and with reason: only remember for pity's sake, under what circumstances of ignorance and barbarity, the provocation was given. But when the duty is clearly enjoined by the Redeemer himself, when no weapon is employed by the enterprising adventurer but that of the Spirit, when the friendliest affections prompt his zeal, and the object in view is eternal life—when, I say, the authority is unquestionable, and the means blameless, the motive so pure and the end so glorious—O! let not the hard heart of Infidelity profane such a virtue as this, with the disgraceful name of FANATICISM OR SUPERSTITION.

Nay, candour methinks, should be ready to make allowance for some real defects or miscarriages, which will ever attend the best performances of mortal men. What, though some error in judgment, some impropriety of conduct, some infirmity of temper, I had almost said, some imbecility of understanding, be discernible in the zealous missionary—something, nay much may be overlooked, where so much is endured for Christ's sake. It is enough that the word of the cross is preached in *simplicity and godly sincerity*. He, whose *strength is made perfect in weakness*, will pro-



vide, that even the frailties of his servants contribute, in the end, to the success of so good a cause, and the display of his own glory.

Thus much I could not help saying on the behalf, and in admiration of a CHARITY, which intends so much benefit to the souls of men; which brings out so many shining virtues in its ministers, and reflects so much honour on the Christian name. They that feel themselves unworthy to be made the immediate instruments of carrying on this great work of conversion among savage tribes and infidel nations, should bless God for the nobler gifts of zeal, and resolution and fortitude which he has bestowed on others; and should promote it by such means as are in their power—by their countenance, their liberality, their counsel; by a strenuous endeavour, in this humble way, to spread the honour of their Saviour, and the invaluable blessings of his religion, to the end of the world.

Thus shall we act as becomes the professors of that religion which is divine, universal, perfect; in one word, the gift and the likeness of Him, who is *the same yesterday, and to-day, and forever.*

#### MISSIONARY INTELLIGENCE.

Among the other operations of "The Domestic and Foreign Missionary Society" established by the last General Convention, the Rev. Amos G. Baldwin has been employed as an Agent to travel through the Western States, to collect information and to perform Missionary services. We have been favoured with the following *Extract*, from a letter addressed by him, to the Rt. Rev. Bishop Brownell, which we doubt not, will be interesting to our readers.

"Louisville, (Ken.) March 24  
1823.

Rt. Rev. and Dear Sir,

You will have learned, that the Domestic and Foreign Missionary Society of our Church, sent me into these Western States where the Church is not yet organized, for the purpose expressed in the Resolutions of the Board of Directors, creating an agency. Having come on and visited some of the fields requiring and inviting culture, I feel a strong desire that labourers may be sent forth into these wilds, that Churches may be planted and watered, and bear much fruit to the glory of God. The Clergy and Laity of the Eastern States, will not deem it improper for *the agent of the general Missionary Society*, established by the General Convention, to address them on the momentous subject of planting the Episcopal Church in these Western States, which have already a numerous and widely extended population, on a rapid increase.

My Agency I regard, as the commencement of *a series of sacrifices and exertions*, (not as a solitary efforts) which shall, in no great length of time, cause the wilderness and solitary place to be glad, for the coming of the Messengers of Christ, and to blossom as the rose. It can not be, that our Church shall continue to neglect those, who, under the providence of God, have gone out from her, and are sighing for the pleasant things of Zion, or who have lost nearly all sensibility on this subject, and need to be roused from their lethargy. There are those here, who lament the absence of religious ordinances; and those who are sleeping, and may be awaked by the voice of the heralds of our Church. To both these facts, I can bear my unhesitating testimony.

I have been two months in the vicinity. I have spent the people's wants of E. them, were the Church removed from the Church is a portion known the Church their Father these the cause these States

I have on and yesterday entered the than thirty whom, are munion, and A subscription support of advanced respecting the sum for the then, an commenced.

I am going three or four pass through Indiana and have been s those States

From the tained, and have no doubt places where Church, m

But I must information by visiting inquiry and Clergy have parts, and known to there are m tach themselves becoming a trines and u moral state it is such as region where



I have been in this State, nearly two months; six Sundays of which, I have spent in this place, and its vicinity. A considerable portion of the people here, are the descendants of Episcopalians. Some of them, were formerly acquainted with the Church: a few have recently removed from places where the Church is established; but no small portion know, and are attached to the Church only, as the Church of their Fathers. And such, is doubtless the case, in many places in these States.

I have organized a Church here; and yesterday (Sunday) I administered the Lord's Supper to more than thirty persons—sixteen of whom, are members of our Communion, and a few were absent. A subscription is filling up for the support of a Clergyman, and has advanced so far, as to remove doubt respecting the raising of an adequate sum for the purpose. In this place then, an *establishment* has commenced.

I am going from this place in three or four days, and purpose to pass through the southern parts of Indiana and Illinois, to Missouri. I have been solicited to visit parts of those States.

From the information I have obtained, and from my success here, I have no doubt that there are some places where a Clergyman of our Church, may be at once supported.

But I must observe, that but little information can be obtained, except by visiting a place, and by personal inquiry and exertion. None of our Clergy have been in most of these parts, and Episcopalians are unknown to each other. Besides, there are many persons who will attach themselves to our Church, on becoming acquainted with her doctrines and usages. In regard to the moral state of the people in general, it is such as will be found in every region where the people are con-

gregated from all parts, and have enjoyed but few religious privileges.

May not then a successful appeal be made to the Churches in the old States, in behalf of those who have come out from among themselves, and are here removed from under the influence of the Ministry and Ordinances of the Church? Jerusalem remembered in her affliction, the pleasant things which she had lost. So it is now with the families of our church, whom the providence of God has removed into these places of spiritual desolation. They remember the Sabbath on which they assembled in the house of God; but now they are removed far away from their spiritual guides. Will not the Eastern Churches commiserate them, and send among them *Pastors*, who shall gather them again, and feed and nourish them? This *must* be done, or the dispersed of the Church will be lost to her. It has not been known that any Church has ever been planted, (except at Jerusalem) but by *foreign* ministers.—The Apostles were *sent out* to extend the Church; and it must be so now. The *old Churches* must send out ministers of Christ into these lands, or the people will never be gathered into our fold. *Did ever straying Sheep seek their Shepherd?*

#### EFFECTS OF BENEVOLENT CONTRIBUTIONS.

An agent of the American Bible Society, endeavouring to form an Auxiliary Society in a parish in Virginia, had his attention feelingly directed to the unceiled church over their heads, and the unfenced graveyard by its side. His cause prospered but badly, till one of the people observed, "that they could not adopt a measure which would more effectually secure the finishing of their



church, and the fencing of their grave-yard, than the formation of a Bible Society." One was soon organized, and a handsome number of subscribers obtained.

There never was a more mistaken idea, than that contributions for religious purposes abroad are so much subtracted from the fund for the support of religion at home. It is very specious in theory, but it is utterly false in practice. If we hear a congregation commended for its zeal in supporting Bible and Missionary Societies, &c. we want no other evidence of its being in a flourishing state, and of its readiness to support religion at home. The ministers of such parishes are promptly paid—their churches are in good repair, and every thing goes on well. Such is the *fact*, however the lukewarm may be puzzled to account for it.—The explanation, indeed, involves no great difficulty.

Zeal for one good object naturally extends itself to another; and is fed, rather than expended, by exertion.—*If there be first a willing mind*, the means of doing good are easily found; nor is there a congregation in the country that feels itself impoverished in the least, by all it has given away for the support of the Gospel. Let these facts be borne in mind, when we think of our *Domestic and Foreign Church Missionary Society*, established by our last General Convention. It is yet in its infancy—it is the first attempt of the kind which has been made by Episcopalians; and it calls aloud for the exertions of its friends. P.

The Treasurer of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge, acknowledges the receipt of *sixty-five dollars*, from the *Young Ladies' Church Missionary Society of New-Haven*—and *sixty-five dol-*

*lars* from the *Young Churchman's Missionary Society of New-Haven*—to be appropriated to the support of Missions in the diocese of Connecticut.

These two Societies have been formed but about eight months, and are composed exclusively, of young people of the Episcopal Church in New-Haven.

The Rev. John S. Ravenscroft, of Virginia, has been unanimously elected Bishop of the Diocese of North Carolina, by the Convention of the Protestant Episcopal Church in that State.

The following beautiful Hymn, is from the pen of the Right Rev. REGINALD HEBER, recently appointed successor to Bishop Middleton, as Bishop of Calcutta.—*Phil. Rec.*

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from Error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile:  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen, in his blindness,  
Bows down to wood and stone.

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we, to men benighted  
The lamp of life deny?  
Salvation! Oh, Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name!

Waft, waft, ye winds, His story,  
And you, ye waters roll,  
Till, like a sea of glory  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.







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*No. 6*

THE TERMS of this work will be \$1 25 for twelve Numbers, if paid in advance; or \$1 50, at the end of six months.  
•• All monies in payment for the Magazine, may be sent (post paid) to the publisher.

THE  
CHURCHMAN'S MAGAZINE.

VOL. III.

JUNE, 1823.

No. 6.

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HARTFORD:

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Vol. II

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Vol. II



THE  
CHURCHMAN'S MAGAZINE.

VOL. III.]

JUNE, 1823.

[No. 6.]

For the Churchman's Magazine.

ILLUSTRATION OF 1 COR. XV. 29.

*"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."*

It would be difficult to say how much fear and trembling the misconception of this passage has caused to the weak and timid, and how many it has frightened from the Lord's Supper, whom the Master of the feast would have received as approved and welcome guests. Certain it is, that the fear of eating and drinking damnation to themselves, by eating and drinking unworthily, has excluded from this delightful ordinance of religion, many, who, with juster conceptions of the apostle's meaning, would have joyfully partaken of the bread that came down from heaven. Yet, while I attempt to remove this stumbling block out of the way of a christian profession, I shall not be understood to give any encouragement to the unrighteous and unprepared, to present themselves at a religious rite, in which they can have no fellowship with the Father and with the Son. No—"Let them repent; or else come not near that holy table"—My object is merely to explain what is the real meaning of a passage, which has been a source of unreasonable disquiet to pious minds; and to show, that however necessary spiritual-mindedness is, to a safe

communion of the body and blood of Christ, the timid have nothing to fear from *this* passage of Holy Writ, which has been to them a source of so much alarm.

It appears that a part of the Corinthian church, even at this early period, had become very corrupt, and had introduced into their celebrations of the Lord's supper, customs similar to those which prevailed in the *heathen* sacrifices. Hence arose heresies and schisms; so that they came together, as the Apostle expresses it, not for the better, but for the worse. Although they professed to celebrate the Lord's Supper, they could not be said so much to do this, as to imitate the heathens in their manner of celebrating their idol feasts. They brought their own provisions, and ate them at separate tables; so that while the poor went away hungry, the rich ate and drank to excess. "What," says the Apostle, alluding to this impropriety, "have ye not houses to eat and to drink in?" Do you despise the assembled church of God, as if it were a company of intemperate revellers? Or do the rich come there to shame their poorer brethren, because they have not suitable provisions? "Shall I praise you in this thing? I praise you not."

The *offence* then of the Corinthians was this:—they converted the Lord's Supper into a mere *carnal feast*, in imitation of the banqueting of the Greeks at the feasts of their Gods; and by carrying their provis-



ions, and eating them at separate tables, they scandalized their poorer brethren, who were unable to make a provision equally sumptuous. The apostle intimates how different was this mode of celebration from the solemnity of the primitive institution. "For I have received of the Lord Jesus, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, take, eat ; this is my body which is broken for you ; this do in remembrance of me." The offence, then, to which the apostle alludes, lay in the *manner of celebration*, and not in the state of feeling with which they partook. He that eateth and drinketh unworthily *in this* sense, that is, in a profane, carnal, or irreverent manner, as at an ordinary meal, or a sensual feast, or for secular purposes, would be guilty of the body and blood of Christ ; would be charged with treating them contemptuously ; and in a measure, with a share of their guilt, who wounded his body and shed his blood on the cross. It became proper, therefore, that a man should examine himself, concerning the reality of his faith and repentance, and the sincerity of his profession ;—to ascertain whether he came to the service, to keep up the memory of Christ ;—whether he was moved to do so, by a grateful sense of Christ's love in dying for sinners, and whether he intended to lead a new life, following the commandments of God, and walking henceforth in his holy ways. For, says the Apostle, he that eateth and drinketh *unworthily*, that is, in a carnal, sensual manner, as these deluded Corinthians did, eateth and drinketh *punishment* or *judgment* to himself, for so the best commentators translate the word—"not discerning the Lord's body"—not making any distinction between the symbols of the body and blood of

our Lord, and the bread and wine of an ordinary meal.

And what was the judgement or punishment denounced against this abuse ? The Apostle informs us in the following verse.—"For this cause" says he, on account of this prostitution of the ordinance, "many are weak and sickly amongst you, and many sleep." God visited them with enfeebling sickness, and some he even cut off by death ; that, being chastened of the Lord, they might repent, and correct the abuses which had been suffered to pollute their religious festivals. The punishment, then which hung over the heads of those who partook as the Corinthians did, was not excision from the kingdom of heaven, but *temporal* chastisements, calculated to bring them to repentance.

"The scruples and consequent negligence of numbers," remarks the pious Scott, "who seem in other things to obey Christ, have no ground in this passage, except in the apparent harshness of our translation, in which the word that signifies *judgment*, is rendered *damnation*, which commonly means, *eternal* punishment. Indeed, the conscious unworthiness and lamented infirmities of those, who desire to express their gratitude for redeeming love, are widely different from the profanations of these Corinthians, who yet were not at all supposed to have sinned beyond the hope of pardon ; and generally, those who deem themselves most unworthy, are least likely to receive *unworthily*, which is commonly the sin of the proud and self sufficient."

In giving an exposition of this often quoted verse, it has been no part of my design to encourage the really unworthy to join in this solemn commemoration of the Saviour's death, or to remove any obstacles to the sinner's approach, while he remains in a state of impenitence. But if

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there are any, who, having been spiritually regenerated, are humbly desirous of testifying their love to their Saviour in the way he has appointed, but are kept away by their fears, they will, I hope, be no longer alarmed at this *apparently* harsh and forbidding passage, which has probably given them much distress. There is not the least danger of our eating and drinking unworthily, in the sense the Corinthians did. But if we are *unworthy to eat and drink* at the table of the Lord;—if we have not renounced the devil and all his works;—if we have not examined ourselves, whether we truly repent of our sins, and have a lively faith in God's mercy,—why this is quite another affair. In this case, it will do us no good, “carnally and visibly to press with our teeth the sacrament of the body and blood of Christ; for in no wise,” as our article expresses it, “would we be partakers of Christ; but rather should we eat and drink the Sign or Sacrament of so great a thing, to our condemnation.” To such, we would say again, in the words of our Exhortation, “repent ye of your sins, or else come not to that holy table.”

“The common notion,” observes the writer cited above, “that irreverence, or even involuntary mistakes and defects in this Sacrament, are far more heinous than in other acts of worship, or even in administering or receiving baptism, has not the smallest ground in Scripture, and is in fact a mere superstition.” We know that the *apostles* partook of the ordinance, even *before* they had received the outpourings of the Spirit on the day of pentecost, and *before* the faith of Thomas in his Lord had been confirmed. I mean by these remarks, that Christians are not to wait till they are *perfect*, before they *do this* in remembrance of their Saviour; and while we would proclaim in the ears of the unworthy, “take heed what ye do,” we would say to the sincere, but too apprehensive dis-

ciple, “come in, thou blessed of the Lord,” and strengthen your weak faith by spiritual communion with Him, who is the giver of all spiritual strength. If there is any class of christians who stand in peculiar need of the comforts and consolations abounding in this ordinance, it is those who are weary and heavy laden with a sense of guilt, but have not the courage to stretch forth the hand to the promises conveyed in the everlasting Gospel. Let such come, in humble confidence that God will not weigh their merits, but pardon their offences; and own and bless their weak endeavours to do his will, where he sees that they proceed from a sincere, though somewhat desponding desire to dedicate themselves to his service. It is a source of grief to every christian mind, to see with what universal neglect this benevolent institution is met in the world. When shall the time arrive, in which all who have been *redeemed*, shall feel and acknowledge the force of their obligations, and bow before the cross of their Saviour! There are multitudes to be found in our congregations, who with all their zeal for the support of public worship, and all their high esteem for our Apostolical institutions, have scarcely thought it a duty to prepare themselves for the Lord's table. *They* are the men who tie up their minister's hands. He is not only deprived of the encouragement which he hoped to find in their consistent religious profession, but he has to fight against the example of their worldliness. He must say to the youthful part of his congregation,—“beware of the example of your fathers;—instead of *learning* from them, you must become their *instructors*, and give to gray hairs the lessons of piety and wisdom.”

Should these pages meet the eye of any reader, who with *real* qualifications for the communion, is barred from it by his groundless apprehen-



sions of eating and drinking unworthily, let him remember that the heavy denunciation of St. Paul has no relation to *his* case: but let him "draw near in faith, and take this holy sacrament to his comfort." But let the careless and unreflecting remember, that no zeal for the external prosperity of Zion can atone for the spiritual deficiencies of an unsanctified heart; and that, "except they eat the flesh and drink the blood of the Son of Man," with suitable feelings of devotion, "they have no life in them." W.

To the Editors of the Churchman's Magazine.

#### EXPLANATION OF JOHN XVIII. 36.

*"Jesus answered, my kingdom is not of this world."*

This is one of those unfortunate passages of Scripture, whose fate it has been to be quoted for every purpose but the right one. As if it were pregnant with some recondite, mystical meaning, and applicable to a variety of times, circumstances and persons, it has been often adduced, to establish principles to which it bears no sort of allusion, or to overthrow received truths, which it does not affect in the least. The political orator takes it in his mouth, when he wishes to persuade us, that the ministers of the Gospel have no title to a legal support, and would reduce them to a dependance on the voluntary charities of the people. Then, it is supposed to sanction the idea, that all laws for the support and encouragement of religion, for the protection of the Lord's day from violation, or the suppression of immorality, are hostile to the genius of Christianity, which spurns at any such interference. In short, it seems to have undergone more absurd and violent

wrestings, than almost any sentence that has fallen from Divine or inspired lips.

But what is the true meaning of our Saviour's declaration, "My kingdom is not of this world"? Why, in truth, it means just what it appears to mean, and nothing more. Our blessed Saviour, as his ministry was drawing to a troubled close, was accused of aspiring to a temporal authority over his nation. The Jews had long wished to ruin him; but as their conquest by the Romans had taken from them the power of life and death, they had no resource but in rendering him obnoxious to the Roman laws. In order to awaken the jealousy of Pilate, they represented our Lord as an usurper, who wished to subvert the Roman power in Judea, and take it into his own hands. "We found this fellow," said they, "perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a King." "If thou believest this man go, thou art not Cesar's friend: whosoever maketh himself a King, speaketh against Cesar." "Art thou the King of the Jews?" said Pilate. Is it true, that you are endeavouring to excite a rebellion against the Roman authority, and to make yourself king? "Jesus answered, my kingdom is not of this world." I entertain no such designs as are imputed to me. I am no usurper. I leave temporal authorities as I found them, and have no hostile purposes against Cesar.

This seems to be all that is either expressed or implied, in our Saviour's answer to Pilate; and hence it appears, how absurdly the passage is often quoted, to support or overthrow principles, on which it has not the most distant bearing. Yet, with "a two-edged sword in their hands," and this "word of God in their mouths," Cromwell and his partisans assailed the hierarchy of the English Church; but when

they had got their feet, they clapped the time; and when they should have been silent, they did not intend for.

Much people, because of their expectations of God, that ignorant of this mistake, be surprised to expect it from the and particularly the expounding God is come to look for be ought not to command of the be able to and for a lips of the ledge; for at his mouth of a woful trust, if, the ring a knowledge, they

To the Editors

QUESTION

It is many years, since the Episcopal Church of her coming the strength I was brought to the present imp and the which I intended, that the order and ably high It has ever since as a guide amine, ra



they had got the Bishops under their feet, they changed their tone. Then, the time had come, when "the righteous should inherit the earth," which they did not doubt, was a prophecy intended for themselves.

Much prejudice is done to the cause of truth, by incorrect applications of passages of Scripture.—That ignorant men should be guilty of this mistake, is what we need not be surprized at; but we ought to expect it from the ignorant alone. From the learned and intelligent, and particularly, from those to whom the expounding of the oracles of God is committed, we have a right to look for better things. Surely, they ought not only to have a ready command of the Sacred Volume, but to be able to quote it in the right place, and for a right purpose. "The lips of the priest should keep knowledge; for the people seek the law at his mouth;" and they are guilty of a woful abandonment of their trust, if, through indolence in acquiring a knowledge of the sacred Oracles, they lead their hearers astray.

W.

To the Editors of the Churchman's Magazine.

#### QUESTIONS ANSWERED IN BAPTISM.

It is now about ten or twelve years, since I conformed to the Episcopal Church, and became a member of her communion: And, considering the strictness of the sect in which I was brought up, and the consequent impressions which I received, and the early habits of thinking, which I imbibed, it must be admitted, that my present views of church order and government, are remarkably high.

It has been my constant practice, ever since I took the Prayer Book as a guide to my devotions, to examine, rather closely, the services of

the church, and to endeavor to ascertain, by the best helps within my reach, their true spirit and meaning. And I must say, that I have never risen from any portion of this task, without an increased admiration of the distinguished luminaries of the Christian world, who have, from time to time, contributed to the formation and arrangement of these services. Often have I applied to the compilers of our Liturgy, the approving language of inspiration—they have well said all that they have spoken: And if I have been sometimes constrained to add, with reference to those who use this liturgy—*O that there were such an heart in them!* the suggestion has not arisen from any supposed defect in the services themselves, nor from any doubt of their spirituality.

There is no part of the liturgy to which these remarks will apply with more force, than the baptismal office. It is difficult to conceive of any form of words, in which the great and fundamental principles of our religion, could have been expressed with more perspicuity. But even in this office, there are some terms and expressions, which, if they are not totally misapprehended, are but too frequently used with heartless insincerity. They are found in the following question, and its answer:—

"Q. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?"

"A. I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them."

Now I had supposed, that the term *renounce* was pretty well understood: and hence, I conceived; that this declaration and promise, constituted the very best foundation for that *newness of life*, which char-



acterises every true disciple of Christ. But is this term generally so understood? Is the baptismal covenant considered as a real renunciation of the three great enemies of religion? or does the person who presents himself, or his child for baptism, attach no meaning whatever to these expressions? The words are *well said*; but are they used as *mere words*, without any necessary concurrence of *the heart*?

I am serious in these questions; for it does appear to me, that the baptismal vows are too frequently followed by practices, which indicate, either that they are misunderstood, or that the heart takes but little interest in the transactions connected with them. It would seem as if the words were not spoken in earnest; as if the world, the flesh and the devil, were not to be renounced; but were still to be followed, obeyed and served. I say, it would seem so—because, even in the case of children, the instances are not rare, in which no measures are taken to impress the idea upon their minds, that they are bound to the service of a heavenly master, and are to govern themselves by his laws. On the contrary, they are often taught, at great trouble and expense, the art of evading the force of their promises, and of violating the obligations of their covenant.

The mischievous consequences of such a practice, in every point of view, must be obvious. Its influence may be carried through life; and its effects entailed on the other ordinances of the gospel. With what views, for example, must that person come to confirmation, who has been indulged, if not encouraged, in the habitual violation of his baptismal engagements? Is he to renew, and ratify, and confirm, a mere nominal covenant, an unmeaning promise, and a broken vow? And is he to do for himself, what

his sponsors have done for him—that is, is he to add promise to promise, with the evident purpose of leaving undone, all that he promises to do, and of living, the rest of his life, as if nothing had been done either by his sponsors or himself?

I know not, Messrs. Editors, how, as Churchmen, or as Christians, we are to justify such a course of conduct. It is no excuse for us to say, that other denominations make a light matter of baptism. If they run into errors, either in theory or practice, it should rather excite us to more vigilance and watchfulness. Our privileges are greater, in many respects; and in none, more than in the order and arrangement of our worship and discipline. Let us be careful then, that we do not abuse these privileges; and especially those, which call most loudly for our gratitude.

PHILO.

For the Churchman's Magazine.

#### HUMANITY TO THE BRUTE CREATION.

In perusing some late numbers of the Magazine, I have been much pleased with the remarks of a writer (who uses the signature of *Miserecordia*) on humanity towards the brute creation.—Perhaps the selfish arrogance of our fallen nature is in nothing more manifest, than in the notions men are accustomed to entertain in relation to the inferior animals. They place themselves at the head of created things, and consider the heavens themselves, the earth and all that it contains, to be designed wholly for their own gratification.

"Ask for what end the heavenly bodies shine?"

"Earth for whose use? Pride answers; 'tis for mine."

But the sentiment is rather the re-

ult of education of corrupt affect of our original nature with the b of the Creator. common than t Those who are subserviency of come arrogant a nce God has gi ver the brutes, abuse our author ny and cruelty. as we subdue our and cultivate th lence towards c shall become d humane treatme on.

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ult of education, of prejudice, and of corrupt affections, than the dictate of our original nature, or in accordance with the benevolent intentions of the Creator. Nothing is more common than the abuse of power. Those who are accustomed to the subserviency of slaves, generally become arrogant and domineering; and since God has given us dominion over the brutes, we are but too apt to abuse our authority by wanton tyranny and cruelty. But in proportion as we subdue our vicious inclinations, and cultivate the feelings of benevolence towards our fellow men, we shall become distinguished for our humane treatment to the brute creation.

Humanity to the brutes is the more meritorious and commendable, as it is not usually enjoined by any positive institutions of society. The obligations of law and equity, regulate only the relations between man and man, and with the exception of a very few cases, extend not to the brute creation. It is only a general spirit of kindness and beneficence that can reach them.

The divine law too, with the exception of such casual recommendations of mercy as forbidding to "muzzle the ox that treadeth out the corn," has done nothing explicit towards regulating our duty to inferior animals, further than enjoining us to allow them a sabbath of rest, one day in seven. All the rest is matter of implication, and is supposed naturally to result from a well constituted and religious mind.

This silence of revelation cannot be taken as an argument against the extensive exercise of benevolence that I would advocate, nor against the sufficiency of the revelation itself. The heart that is conformed to the general tenor of its precepts, needs no other law. It delights in all acts of benevolence. Its sympathies are not confined to its own species. It diffuses itself in acts of benevolence

to every creature that has need of it. And the Creator of the world, in making man Lord over the lower orders of creation, seems to have determined that the exercise of this power should constitute a part of his probation.

The man, then, who has imbibed the genuine spirit of christianity, will be careful not to inflict wrong or injury on the meanest brute. Feeling himself placed by his Creator in the station of a protector of the animals beneath him, he will be incited to the faithful performance of the duty, by the same principles of equity and benevolence which regulate his conduct towards his fellow men.

But apart from the institutions of society; apart from the obligations and the influence of revealed religion, man is certainly prompted to this kindness to the brute creation by all the better feelings of his nature. The Author of all things, when he first graduated the scale of existence; when, reserving to himself the administration of the general laws of the universe, he gave to man the immediate dominion over the brute world, left not the destiny of these his creatures entirely to capricious chance. In forming this intermediate governor he so regulated and determined the laws of his nature as to prevent any abuse of the authority committed to him. The principle of benevolence which was implanted in the bosom of our first parents, though blotted and defaced by the fall, is either not wholly obliterated, or its impression has been partially revived by the influence of divine grace. This benignant spirit, when duly cherished, serves still to counteract, in some good degree, the effects of our more malignant passions; and it cannot be intended by the Father of mercies to be confined in its operation to the human species. The brutes which he has made, and which are certainly the objects of his care, have been so constituted as to stand



in need of the salutary influence of this spirit, and it would be profane, as well as cruel, to place them beyond the sphere of its action. It would be thwarting the best feelings of our nature;—It would be counteracting the law of God written in our hearts.—I would not wilfully crush a worm, or harm a fly! I would not destroy the life of the meanest reptile, unless when necessary for my own preservation, or the safety of my species. This I say not from any affected squeamishness, nor from any parade of morbid sensibility, but because I consider it to be conformable to the great law of benevolence, and the will of God.

An instinctive sentiment of kindness to the brute creation, has manifested itself among the wise and the good of all nations, and in all ages. I pass over the sacred character of particular animals, guaranteed by the laws of those pagan nations who were given up to the absurdities of brute worship. I pass over the merciful scheme of Pythagoras; who would fain mitigate the cruelty of his species by appealing to the selfish principles of their nature;—by subduing their pride, and exciting their sympathy, while he taught them that the condition of their own future existence might be that of a reptile. Whatever connexion there may be between the system of brute worship, and the doctrine of the metempsychosis, they were, doubtless, both of them much influenced by our natural sympathy towards the brute creation. But even the most savage nations, who are in constant jeopardy from the Tygers and Panthers of the forest; who subsist upon the wild animals they can seize, and might be supposed at constant warfare with the whole brute creation, shew the utmost kindness to their domestic animals. The Indian will divide his last morsel with his dog, and will resent an injury done to him, as quick as an insult offered to himself.

The Athenians, when they had finished building the famous Temple of Hecatompedon, by a public act of the State, set at liberty all the beasts of burden which had been employed in its erection, and ordered them to be fed for life, at the public expense. The Dog of Xantippus, who followed his masters Galley when the Athenians were driven to Salamis, was afterwards buried on a promontory which bears his name to this day.

Every body knows of the honour paid to the Geese which saved the Roman Capitol. The generous and humane Plutarch accuses Cato of the hardness of soul, on account of the parsimony which induced him to leave his War-Horse to starve in Spain, while he tells us, that to this day the graves of Cimon's Marbles, with which he thrice conquered at the Olympic games, were still to be seen near his own tomb.

It is not however, my wish to elevate the inferior animals to the condition of man, nor to degrade man to a level with the brute. The Creator has assigned to both their proper grade in the scale of existence, which I have no more the wish than the power to change. But I shall always rejoice to see man fulfil the benevolent intentions of his Maker, by exercising that dominion over inferior animals with which he is entrusted, in kindness and mercy.

HUMANITAS.

From the Christian Observer

ON BODILY AGITATIONS.

It is a common art, with those who wish to make a very strong impression on the feelings, to present to the mind something indefinite, unknown, and affording great scope for the imagination. The Castle of Otranto is a striking instance of what may be done in this way. Novelists



and plays often depend for success more on ghosts and apparitions, and voices from sepulchres, than on any sterling merit they possess. This was, as I have heard, remarkably the case with the German plays, which the continental philosophers, and a few worthy allies of those philosophers, among ourselves, employed as a powerful battery against the loyalty and religion of Britain.

It is no wonder that such means should be employed, when we all know into how violent an agitation a supposed Ghost will throw even a country village; where the powers of the imagination, usually so torpid as to appear scarcely to exist, become on a sudden wild and ungovernable. In a few days several of the rustics never fail to see or hear the ghost, and the number of these is continually increasing. The fears expressed in their countenance and tones of voice are caught by their neighbours, and most of the inhabitants are brought by sympathy into such a state of mind, that, with the aid of a few evening walks, it is extremely likely that they also in a short time will see the ghost.

Now, Sir, what is the state of a congregation where strange agitations have appeared? Expectation is on tiptoe. Their imaginations are in a restless, perturbed state, watching for some communication from the invisible world. Some fall down or cry out. Others wonder when it will be their turn to do the same, and generally wish the time to arrive. Every successive instance of agitation in the congregation strikes a chord in their heart, which works them up to a frame of mind nearer and nearer to the electric shock, the effects of which they see and hear around them. Can we wonder that this shock should at length reach them; that they should experience real sobs, and agitations, and faintings, which so completely cloud their faculties as to make them an easy prey to every delusion;

and that they should recover, perhaps, with strange stories of dreams and visions, which they firmly believe, and pour forth among their neighbours with the zeal of prophets? I have abstained from every supposition that deceit may find its way into scenes like these: a supposition, however, which I do not discard as improbable. Where a certain honour attaches to being thus affected, some counterfeits and impostors will generally be found. But I have wished to speak of those cases only which are free from all pretence: and which a minister, who is disposed to look upon agitations as proofs of conversion, would fix upon as those which were least liable to suspicion.

God has certainly at different times revealed himself to men in a supernatural manner: but, where the effects produced are such as may readily be accounted for from the operation of natural causes, is it not visionary and enthusiastic to ascribe them to his supernatural agency? When one or two of the patients in a female ward of an hospital faint, it is common for faintings to spread rapidly around, and for a considerable proportion of the women in the ward to be subject to them. This fact has always been accounted for on grounds which will at least equally account for the successive, and almost general fallings down, &c. in religious congregations. A fervid imagination and sympathy will not be less powerful agents, in an assembly of persons who are expecting some strange operations on their bodies and minds, from the immediate agency of the Deity, or of his ministering spirits; than in a sick ward, where the mind is debilitated by disease, and anxious on the subject of bodily health. If something miraculous accompanied the agitations in question; if those who experienced them were enabled to speak divers tongues, or cure inveterate diseases by a word; we



should have reason to believe, that the great Being, who had wrought the miracle, was the author of the agitation. But when nothing takes place but what will admit of fair explanation on common principles, is it not folly and presumption to conclude that there has been an extraordinary interference of the Deity?

But it will be urged that, in many cases, the agitations in question are proved to be the immediate work of God by their fruits; that many persons appear after them to have put off the old man, and to be renewed in the spirit of their minds: that instead of continuing to be thoughtless and profane and violent, and sensual and proud, as they were before they fell down, they forsake their sins and become the reverse of what they were. Thanks to the God of all grace that this change sometimes follows the seizures we are considering: the change is his work, and to him be the praise: but though it exhibits a most stupendous display of divine power and goodness, it is not miraculous, except every conversion be called a miracle. A change of this kind is effected by God's Holy Spirit, in the ordinary course of his providence, whenever a human being is turned from darkness to light, and from the power of Satan unto God. Neither is there any thing miraculous in this change taking place immediately after the person, who experiences it, has undergone a violent agitation in a religious assembly. A violent concussion of the mind, though proceeding from causes confessedly natural, not unfrequently leads, under the divine blessing, to a change of heart and life. Some are awakened to a sense of their state by a dangerous illness, others by the loss of dear relations, others by being suddenly reduced to beggary or by a shipwreck; and prove, by their future lives, that they are in truth converted persons. And why may

we not view an awakening, by falling down in a religious assembly, in the same point of view with an awakening by any of the events just mentioned? And if the seizure in the religious assembly is to be deemed miraculous, because it has been followed by an awakening and conversion, why may not an illness, or the death of a relation, or the loss of a fortune, or a shipwreck, be with equal reason thought miraculous, when followed by similar consequences? Without doubt these, like all other events, take place according to the appointment of the great Governor of the world; and without doubt he appoints them for the good of his creatures, and foresees all the good consequences they will produce. But as these circumstances would by no means vindicate our looking upon them as preternatural, so similar circumstances as little authorise us to consider the agitations of which we are treating in that point of view.

If this reasoning is just; if there does not appear to be any thing supernatural in persons falling down, &c. when there have been afterwards proofs of a real conversion, surely no one will contend, that the seizure of those, who did not afterwards appear to be converted, was supernatural. On the contrary, is it unreasonable to ask those who argue that real conversions are evidences of something supernatural in the agitations with which they commenced, why absence of real conversion, after agitations in other cases, is not evidence that those agitations were not supernatural? But suppose that the convulsions or faintings were supernatural: does it follow that they must be the work of God? Is there not a spirit who, from his influence on human affairs, is called in scripture the God of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience, the roaring lion walking about seeking whom he may des-

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stroy—who may be busy on such occasions? If he can prevail on men to look on his works as the works of God, his malice will, doubtless, be highly gratified, and impressions which began in delusion will be likely to end in the eternal ruin of those on whom he practised the deceit; though sometimes the grace of God, whose wonderful attribute it is to bring good out of evil, might disappoint his designs, and make even his wiles the means of conversion. How far an extensive view of the effects which have been found to follow from the convulsions, &c. under consideration, would countenance the idea that the Devil might be their author, at least as well as that of their being the effect of divine agency, let those judge who are best acquainted with the state of the countries and congregations in which such agitations have most prevailed. I will not dwell on this subject, as I think I have given satisfactory reasons for looking on the agitations as admitting of a fair and easy explanation from the operation of natural causes.

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From the Christian Observer.

ON THE DIFFICULTY AND IMPORTANCE OF PREACHING INTELLIGIBLY.

It is well known what prodigious advantage is derived in the different trades and professions from being prepared for them by early habits. We seldom hear of a good farmer who did not spend his youth on a farm. Long apprenticeships are thought necessary for those who are to become manufacturers and tradesmen. The best sailors are those who entered into the seafaring line when boys. And among those who enter into the Church with right motives and impressions, the sons of pious clergymen have a manifest ad-

vantage. They have, from the first dawn of reason, been used to witness the performance of the duties, which they are themselves to undertake, and the occurrence of many of the difficulties they are to encounter, and have been in the habit of continually hearing both the one and the other canvassed in familiar conversation.

There is, however, one difficulty which they are very generally almost as ill prepared to meet as those whose fathers have not been in the Church; I mean the difficulty of making themselves easily understood by the lower classes. For how are their childhood and youth employed? Do they live among the poor, adopt their vocabulary, and become familiar with their modes of thinking and of expression? On the contrary, pains are taken from their infancy to prevent their mixing much with the children of the lower orders, that they may not learn their vulgar, not to say their vicious, habits; and at a fit age they are very properly put to a grammar school, with children of their own rank in life, and afterwards sent to a university, as the best means of improving their faculties, and storing their minds with useful knowledge. However beneficial or even necessary this course may be, it is evident, that instead of fitting, it may be said to *unfit* them for addressing the poor in their own language, and in a strain of argument and exhortation suited to their knowledge, abilities, and habits. Let a well educated man employ a quarter or half an hour in explaining to a rustic a principle in politics, or a point of law which is not very plain and simple, and he will soon discover how widely different the strain of reasoning and modes of expression most natural to him are from those of the poor man. He will not have proceeded far in his explanation, when he will find that he has assumed some fact, or taken some principle for granted, of which his companion



is ignorant; or that he has proceeded more rapidly in his reasoning than the poor man has been able to follow him; or that he has used some term, or adopted some form of expression which has puzzled him. He will, therefore, redouble his care to be intelligible, and watch the countenance of the man he is addressing, and often ask questions in order to ascertain whether he is understood. With all this caution he will frequently find it necessary to go over his ground again, and vary his expressions, and his methods of explanation. Now if this is the case with respect to law or politics, must not something similar be expected when divinity is the subject under consideration, especially as far as regards those (the great mass of the poor, I fear, in most congregations) who possess very little religious knowledge? And if such difficulties as have been described are to be expected by a clergyman, who has not conquered them through long experience in his pastoral labours, even in conversations with his poor parishioners, how much greater difficulties must he have to encounter in his sermons, in which it is necessary for him to make his language and his mode of address suitable, not to one of his parishioners only, but to all who attend his ministry: and this without being able to stop in his course, and ask questions, and rectify misconceptions, and clear up points in which he finds himself ill understood? and yet if the unconverted poor do not find a sermon so simple and intelligible, that they can comprehend by far the greater part without much fatigue, few of them will listen to it. And those who do listen, and understand in part, will carry away vague and inadequate and erroneous notions: and if impressed by what they have heard, their impressions will rest on no sound foundation, and will probably be wild and fanciful. Happily the private reading of the Scriptures, and the pasto-

ral visits of the clergyman, come admirably in aid of his preaching, and do much towards supplying its defects, and rendering it eminently useful, even among the poor. On these points, however, it is not compatible with my present object to enlarge.

If then it is no easy matter for a man of education to accommodate himself to the scanty vocabulary, the ignorance, and the dulness of his poor parishioners, are the clergy sufficiently aware of the difficulty? If I thought they were, I should have much less inducement to address you on this subject; for I should be convinced, that those who are "faithful to their sacred trust," (and to those alone could I hope to be of use) are now using their best endeavours to surmount it. I should have little fear lest they should accommodate their sermons to the taste of a few persons of a higher class, rather than have in view the edification of the poor who almost always form the great mass of their congregations; because such ministers know and feel that they are to be "no respectors of persons." Still less should I apprehend that they would forbear to lower their style and language, and restrain their powers of reasoning as far as might be necessary, lest they should injure their characters as scholars; for ministers of this description are content, with St. Paul, to drop "wisdom of words," and "excellency of speech," to preach "not themselves but Christ," and "to spend and be spent" for their flocks. It is true, they may still, especially the younger part of them, feel occasionally some unwillingness to make all the requisite sacrifices: they may cast at times a longing lingering look after the objects of their literary ambition at school and at college: but in them literary ambition has received its deadly wound, and given place to a holy zeal for the promotion of the glory of God, and for the salvation of their fellow-crea-



ures, especially of those committed to their charge. They may find, indeed, great vigilance, and zealous endeavours, and above all, unremitting applications at the Throne of Grace from a deep sense of their own weakness and corruption, necessary for their defence against the inroads of their old enemies. But vigilance, and endeavours, and prayers, will all be employed as weapons of their warfare, and if they persevere in well-doing, Christ will confirm their victory, and make it more and more complete.

But a far greater number of our well-disposed clergy, who are not sufficiently intelligible in their sermons, appear to me to err more from a want of consciousness that they soar above the heads of the lower orders, than from undue attention to the higher classes, or from a wish to support their literary characters. Their sermons are generally delivered without any appearance of apprehension, that a large proportion of their hearers may be unable to understand many parts of them. Not a few adopt nearly the same style, that they would employ, were they addressing persons of their own rank in life; and many more stop considerably short of simplifying their style sufficiently. In their choice of matter, and in their mode of arguing, they very generally pay more attention to the low attainments of their congregations, yet even in these points they appear to me very often to be unconscious how low those attainments are.

Indeed when a clergyman is aware that the difference between himself and his poor parishoners is extremely great, still it is by no means easy for him to see in detail and with precision, in what that difference consists. Suppose him, however, to have attained this branch of knowledge, of greater importance to him in his present situation than many of those branches which employed his hours,

and employed them very profitably, at college, still a very arduous task remains to be performed. He must learn the art of laying aside his old and regular habits in writing and conversation; to put himself in the situation of labourers and mechanics, and address them in a way suited to their knowledge, habits, and capacities. But in proportion to the difficulty of the undertaking should be his study, and zeal, and diligence, to accomplish it. Until he has succeeded in this point he speaks a sort of unknown tongue in his parish, and however he may edify himself, and perhaps a few like himself by his sermons, he cannot rationally hope to 'edify the Church.'—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor xiv. 4, 9.

With all the advantages a clergyman enjoys, he labours under a great disadvantage in the point under consideration, when compared with a Methodist or dissenting Minister. The latter being generally taken from the lower classes, naturally speaks their language; and whether he explains, or argues, or exhorts, he proceeds in a way suited to their capacities and general habits. I am convinced that the Methodists, in particular, owe much of their success to their preachers being so well understood by the poor. If then it is one of the weak sides of the Church, that her pastors are not sufficiently intelligible to their congregations, is it not the part of those who revere her as the best instructress of their country, to use their earnest endeavours to fortify her in this quarter; and remove a blemish which operates powerfully in preventing her sound and enlightened views of evangelical truth from producing, under the divine blessing, their full effect? I propose to pursue this subject further in a future letter, and to endeavour to point out some of those circumstan-



ces, in method, selection of matter, mode of arguing, structure of sentences, and choice of words, which ought carefully to be avoided in sermons intended for congregations consisting chiefly of the poor.

### *History of the Church in Newtown.*

(continued.)

We now arrive at the important period in the narrative before us;—that of the discussion of the much disputed, and yet essential doctrines of grace. But before we proceed to a review of the plain, the apostolic, and lucid manner, in which Mr. Beach held and taught these doctrines, it is necessary that the reader should be more particularly acquainted with the awful effect produced, both in England and America, from Whitfield's latitudinarian notions of the Church, his high toned Calvinism, and jesuitical manner of propagating his tenets.

Previous to his leaving England the first time—fearful of leaving the glorious work in the hands of his own proselytes, and knowing that the Rev. John Wesley entertained the same ideas of conversions, and had adopted the same plan of field preaching, holding night meetings, &c. with himself, although they differed widely in their ideas of predestination and final perseverance—Whitfield opened a correspondence, at once insinuating, and flattering to Wesley, whose honesty and godly sincerity led him to give full credit to the overtures made, and that he should bring the followers of W. into the church, the unity of which at this period lay near his heart.\* He

\* About this period, Wesley published a Tract on the unity of the church, containing Twelve Articles or paragraphs, entitled *Reasons for not separating from the Church of England.*

wished to obtain Whitfield's acquiescence in his favorite doctrines of perfection, the "free, full, and present salvation from all the guilt, all the power, and all the in-being of sin,"—a doctrine as untenable, as it was acceptable to weak minds, and inflated imaginations. He knew also that Whitfield held the Calvinistic tenets of election and irreversible decrees. Notwithstanding, he swallowed the bait; and wrote an affectionate letter to Whitfield on these points, to which he received the following reply:—

"My honoured friend and brother; for once hearken to a child who is willing to wash your feet. I beseech you by the mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about misrepresentations wherein we differ.—The doctrine of election, and the final perseverance of those who are in Christ Jesus, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will not this in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us?"

All this had been very well, had Whitfield continued to act and write in this charitable style. Soon after he arrived in America, he changed his tone, and wrote in a very different strain.

"Hon'd Sir; I cannot entertain prejudices against your conduct and principles any longer, without informing you."—After asserting his tenets in the most positive manner, he adds;—"I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming over to America, because the work of God is carried on here, and that in a most glorious manner,

ner, by those you what to do best to speak on with more success it are entire self, and t I do not say. Go my friend About this in England are brothering with ey,—“for dear sir, n your that I ever courses.” be found This a strengthen graphs of Preacher extracted books, en land-man minianism There are justification outed Ri having no deserve t gold. L that I ma boldly a speak.”—

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er, by doctrines quite opposite to those you hold. God direct me what to do! Sometimes I think it best to stay here, where we all think and speak the same thing: the work goes on without divisions; and with more success, because all employed in it are of one mind.\*—I think you are entirely inconsistent with yourself, and therefore do not blame me if I do not approve of all that you say. God himself, I find, teaches my friends the doctrines of election." About this time he wrote to a friend in England;—"for Christ's sake, desire brother Wesley to avoid disputing with me."—And again to Wesley,—"for Christ's sake, if possible, dear sir, never speak against election in your sermons: no one can say that I ever mentioned it in public discourses."—Yet in his journal is to be found the following passage:—"This afternoon, was exceedingly strengthened by perusing some paragraphs out of a book, called the *Preacher*, written by Dr. Edwards, extracted by Mr. J. Warn in his books, entitled, *The Church-of-England-man turned Dissenter, and Arminianism the back door to Popery*. There are such noble testimonies of justification by faith only in the imputed Righteousness of Christ, *our having no free will, &c.* that they deserve to be written in letters of gold. Lord open thou my mouth, that I may henceforth speak more boldly and explicitly as I ought to speak."—And yet in his private let-

ters, he appeals to the thousands that heard him, that he never mentioned these subjects in his public discourses.

This will be further strengthened by the induction of a few more particulars. Previous to Whitfield's sailing for America, he placed one *Acourt*, a leading member of Calvinistic Methodists, as a sort of spy upon the Wesleys, with directions to sound the alarm across the Atlantic, in case of any danger to the craft. Thus, while Whitfield was exhorting to forbear all controversy on Calvinistic subjects, *Acourt* his armour bearer was constantly exciting disputations, and openly opposing Wesley. Wherein, says Charles Wesley do we differ? He replied, On the point of Election. "I hold that a certain number are elected from eternity, and these must, and shall be saved; and the rest of mankind must, and shall be damned."—Wesley requested he would not dispute about it.—*Acourt* replied, "I will dispute about it; for you are all wrong, and I am determined to set you all right." Wesley modestly expressed a doubt. "Then" rejoined *Acourt*, "I will go and tell all the world, that you and your brother are false prophets. And I tell you, in one fortnight you will all be in confusion."\* Not long after this, Whitfield returned to England, and threw off the mask. The Wesleys were calumniated;—a separation took place, and paved the way for two new sects that still continue,—the Calvinistic Methodists, and Arminian Methodists.

While Whitfield was endeavouring to build up his party in England, divisions and sub-divisions were daily multiplying in America; and he again crosses the Atlantic, and arrives at Boston in 1744. The General Association of Connecticut, alarmed at the increasing dissensions a-

\*The reader is requested to bear this constantly in mind; and not to forget, that at this very period, when Whitfield was writing to Wesley and his correspondents in England, of the union and sameness of faith in America, he was denouncing the greatest part of the Presbyterian preachers, in Connecticut, as Arminians, moralists, &c.; and that at no period from the settlement of the country to the present time, was there ever so much division on the unprofitable doctrine of irrelative decrees.

\*Southey's Life of Wesley Vol. I. Chap. 11.



mong themselves, and to prevent his sowing any more seeds of schism, passed the following resolution.

"That whereas there have of late years been many errors of doctrine and disorders in practice, prevailing in the the churches of this land; which seem to have a threatening aspect upon the churches; and whereas Mr. George Whitfield has been the promoter, or at least, the faulty occasion of many of these errors and disorders, this association think it needful for them to declare, that if the said Mr. Whitfield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend his administrations."\*

In the same year, the Rector and Tutors of Yale College published their declaration against Mr. Whitfield, his principles, and designs, in a letter to him of fourteen pages. As we have already noticed this letter, in a previous Number, we only observe—referring the reader to the letter itself—that Mr. Whitfield manifested the same double dealing, in New-England that he had in Old,—that notwithstanding his disavowal of lessening the influence of the Clergy over their people, yet they prove, from his own letters, that while he was holding out the right hand of fellowship to the Clergy, he was by oblique insinuations, alienating their affections from them.

It is very apparent that the good Dr. Trumbull, in his History of Connecticut, highly disapproves of the conduct of the College and the association, in opposing Mr. Whitfield. He shews, from written documents, that Mr. W. was very cordially received in many parts of the country, particularly in Boston; and it is not a little singular, that notwithstand-

\* Trumbull's History of Connecticut Vol. 2. p. 199.

ing the Dr. lived long enough to see the evil effects resulting from the doctrines and conduct of Whitfield both in England and America, he should continue to the last to advocate measures, that have subverted the Platforms and Confessions of faith, established by the Puritans, and been the means of introducing Socinianism, and many other errors which sap the very foundation of the Gospel. And it is still more singular, that the successors of those wise and provident men should now be supporting the same measures, espousing the same principles, and encouraging lay preachers and exhorters. Similar causes are generally found to produce similar effects. To warn our own people against practices so destructive of primitive faith, we have taken liberties with those who have long since been dead; and we shall make no apology for pursuing the subject in the fear of God, by laying before our readers further documents, corroborative of the foregoing remarks.

The following were the tenets generally embraced by the followers of Mr. Whitfield, or those who, at that period, were called *New-Lights*—as summarily comprehended by the consociation, assembled at East Guilford, May 27, 1746, in their charge against the Rev. Philemon Robbins of Branford.

"1. That he the said Robbins has in public taken upon him to determine the state of infants, dying in infancy; declaring that they were as odious in the sight of God, as snakes and vipers were to us; and left it wholly in the dark whether they were saved or not.

2. That he had assumed to himself the prerogative of God the righteous judge, in judging the condition of the dead, in a funeral sermon, saying that they were in Hell, to the great grief of mourning friends and others.

3. That in his public preaching

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he had been guilty of speaking evil of dignities; declaring that the leaders or rulers of the people were opposers of the glorious work of God in the land; and comparing our civil authority to, and with, Darius, who cast Daniel into the lion's den.

4. In judging and declaring those persons carnal and unconverted, that did not approve of the late religious stir that has been in the land; and in the improvement of his sermon, dividing them, and calling one part, that is, the approver's, the children of God; and branding the other part with the name and character of opposers.

5. The said Mr. Robins has also publicly and censoriously judged those that did not fall in with, and impute the religious stir in the land, (which he calls a glorious work of God) to be the work of God's spirit; declaring such even guilty of the unpardonable sin.

6. He has publicly asserted, and taught, and laid down, that a man might be sincere in religion, and a strict observer of the sabbath, and yet be a hypocrite.

7. Said Mr. Robins has publicly reflected upon, and reviled the standing ministers of this land, calling them Arminians, and comparing them with, and to, false prophets, putting himself in the place of Micah.

With respect to his Antinomian doctrine, they complained:—

1. That he has publicly taught us, that there is no promise in all the bible that belongs to sinners: Thereby frustrating the covenant of God's free grace, and the condescension and compassion of God and his Son our Saviour, to poor, lost, and perishing sinners.

2. That there is no direction in all the bible, how men should come to Christ; nor could he direct any person how they should come to him: Thereby rendering the study and search of the holy scriptures, at

least, an unsafe and insufficient way of finding Christ; and the preaching thereof useless.

3. He has publicly taught, that it is as easy for persons to know when they are converted, as it is to know noon day-light from midnight darkness; making the only sure evidence of conversion to consist in inward feeling, and a sense of their love to God.

4. He has declared in public, that believers never doubt of their interest in Christ, after conversion; and if they do, it is the sign of an hypocrite; rendering sanctification no evidence of conversion or justification, and that believers are never in the dark.

5. He has also taught, that God could easier convert the seat a man sits on, than convert a moral man; and that the most vicious or vile person stands as fair for conviction and conversion, as the strictest moral man: thereby making holiness and obedience to the moral law, no way necessary to be found in men for their salvation.

6. Mr. Robins has taught, that there are some sinners that Christ never died for, nor did he come to save them; thereby perverting the great doctrines of redemption in the gospel, and rendering all endeavours in men to obtain salvation useless, Arminianism, and blending the covenant of works and covenant of grace together.

To shew the wide difference between the same denomination of christians, and prove that error is ever at variance with itself, and *Proteus* like constantly changing its appearance, we quote another charge by the same Consociation. They animadvert on—

1. That bitter and censorious spirit, discovered by the said Mr. Robins, against all, even civil magistrates, as well as Ministers, who do not think the commotions in the land which bear the name of religion, a



glorious work of God, and the effect of the agency of the Holy Spirit; declaring all such to be guilty of the unpardonable sin.

2. In that strange heat of spirit under which the said Mr. Robins has acted; discovered in a perpetual uneasiness, or craving to be preaching; going into those many unscriptural night meetings and frequent public preaching under a religious pretence; consorting with and improving those to preach and carry on in public as well as in those private meetings, that have been most forward and famous for their enthusiasm in the present day.

3. In the spirit of pride and conceitedness, and expectation to be believed only upon positive and bold assertion, discovered by the said Mr. Robins; among other instances thereof, by publicly declaring, in a sermon, that the standing ministers in this land were Arminians, and calling them false prophets, while he put himself in the place of Micaiah before Ahab, in 1. Kings, 23. pronouncing these words upon it, "That if the body of this people were in the way to eternal life, the Lord had not spoken by him."

4. Mr Robins has publicly taught, that unconverted persons have no right to praise God.

On the subject of lay preaching, which has been so very popular for several years past—and of union meetings, still as prevalent, as destructive of the unity of faith—the venerable body above mentioned expressed themselves as follows:—

1. Mr. Robins' earnestness in promoting and improving strolling, or travelling preachers; and improving those that were most disorderly, to preach and exhort in the society; more especially in one such meeting carried on at his own house, by Messrs. Brainard and Bud; and another at the same place, carried on by Messrs. Wheelock and Munson; to the dishonor of religion, to the just offen

of many of the church and people, and to the destruction of peace and gospel order in our church and society.

2. His introducing Mr. Davenport to preach and exhort &c.

3. His preaching in Wallingford, in the meeting-house of the anabaptists there; and that, contrary to the desire of a great number of the people at Wallingford, and to the advice of neighbouring ministers.

The foregoing statement is left to speak for itself. I cannot avoid desiring the reader, however, to reflect, that God is *not the author of confusion, but of peace as in all the churches*; and let him offer up a thanksgiving to Almighty God, that he not only instituted a church in the world, but promised to be with it, to defend it by his grace, and protect it by his power, that the gates of hell shall never prevail against it.

#### WESLEY'S REASONS AGAINST SEPARATION.

[The Reasons against Separation alluded to in the foregoing Note, page 174, and which induced Wesley to continue in communion with the Church, are here inserted. We confess that they are not altogether such reasons as *we* should give, for abstaining from making a schism; nor do we think them very creditable to his intellect. Surely, some more weighty *Reasons* for adhering to the Church, which had recorded his vows at ordination, might have been discovered, if he had been very anxious to find them. But we give them in his own words.]

"Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine) it is by no means expedient for us to separate from the Established Church.

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diction to declaration in all man in print, a

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diction to the solemn and repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation.

2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth.

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther, benefit from our preaching.

4. Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

7. Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength, in enforcing plain, practical, and vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm?) this would utterly banish peace from among us, and that without hope of its return. It would engage me for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons

of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labours, which might otherwise employ the short remainder of my life.

8. Because to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of.

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; and aptness to believe ill of them; contempt (not without a degree of bitterness), of clergymen as such, and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has, since the reformation, raised up from time to time many witnesses of pure religion. If these lived and died (like *John Arndt*, *Robert Bolton*, and many others) in the Church to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if upon any provocation or consideration whatever, they separated and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion



that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his Providence in sending us out, is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful *in itself* or no, that it is lawful *for us*: were it only on this ground, that it is by no means expedient.

From the Christian Observer.

#### THE HUMBLE PETITION OF AMEN,

SHEWETH, That your Petitioner, though of a very ancient family, and formerly honoured with marks of peculiar distinction in the most august assemblies, has of late years been treated with so much neglect, as to be under the necessity of applying for relief to the well-disposed; not knowing but that, if his present reduced circumstances should not be attended to, he may in a little time be utterly discarded.

Your Petitioner humbly begs leave to remind you, that the most ancient record we have of human affairs shews, that a most dignified station was allotted to him, he being appointed to express the devotions of the Church; and that he never appear-

ed in the assemblies of public worship, without being attended with the voices of the whole congregation. This honour, which your Petitioner received in the Jewish Church, was continued to him when the Christian dispensation superseded the ancient economy; as is evident from what is related of the public worship of the early Christians, by respectable witnesses, who inform us, that the responses made by the congregation resembled the sound of thunder.

But now so deserted is your Petitioner, that although there be often some hundreds present in the congregation, he is scarcely noticed by more than *one* person in the assembly. Nor is it without reason to be apprehended, that he might be left destitute of this solitary support, were it not that the person alluded to holds his office on condition of performing this act; he being the parish clerk.

Your Petitioner begs leave to state, that this desertion of him has not arisen from any dishonourable charge brought against him. No one has ever exhibited any reasons why he should not have the same attention paid to him now as formerly. His degradation can only be attributed to a prevailing indifference towards religion in general.

Your Petitioner is encouraged to represent his case to *you*, by the many proofs given in your work of zeal not only for the doctrines of the Established Church but for her worship likewise.

Your Petitioner therefore humbly requests your exertions in his behalf, and as in duty bound will ever pray for you.

AMEN.

#### DISCIPLINE OF FOREIGN CHURCHES.

Our readers may be gratified with



The following extracts from *Durel's*  
view of the government and public  
worship of the Reformed Churches  
beyond the seas, as they convey an  
intelligence of facts not generally  
known. Durel was Minister of the  
French Church in the *Savoy*, in the  
reign of Charles the Second. He  
had travelled into foreign parts du-  
ring the civil wars and Cromwell's  
usurpation; and professes to write  
from his own knowledge and obser-  
vation.

Of the *Lutherans* in Germany, the author says,

"There is never a national Church among them, but has subordination of pastors. The *superintendents* have the power of ordination, as the bishops of the Church of England have, and they are accounted for no other than Bishops, though they have but the Latin title of that office: of which I shall shew anon the reason. In Denmark, Sweden, and Norway, which are the only three kingdoms that have embraced the Augustan confession, they have Bishops and Archbishops, both name and thing.

“As for the public worship of God they have all of them *set forms of Prayer*, not one excepted, some differing from ours, some being in a manner the same. They observe *holy days* : they have *set times* for fasting. They sing not only Psalms, but many Hymns and spiritual songs, whereof some were anciently used in the Church, and some are of *Luther's* own making. And they sing them with *organs* and other instruments of music. In many places they wear *surplices* and other Church ornaments. They use the *cross* in baptism, and receive the communion kneeling.”

It may be remarked that there is reason to believe, that there is not a *National Church* in the world, whose government is *Presbyterian*, except those of Holland, Scotland, and Geneva. All the rest, of the Calvinis-

tic persuasion, appear to have a subordination of ministers, as well as the Lutheran ; and in their government and mode of worship, approach more nearly to the usages of the Episcopal Church, than to those of dissenters. On these points, the author expresses himself thus : —

“ To speak now of those other Churches, more peculiarly called *reformed*, with whom we agree in all *doctrinals*, and indeed in the main, both for *discipline* and *rites*, notwithstanding some small things in which we differ, as all national Churches do one from another. It is known of all who have enquired after it, that in the Protestant cantons of *Switzerland*, there is a subordination among their ministers, viz. *superintendents*, *pastors*, and *deacons*. And so in all other reformed Churches in the *Palatinate*, in *Hessen*, in the *elector of Brandenburg* his dominions, as well among them whom they call *Calvinists*, as amongst the *Lutherans*; in the principedom of *Anhalt*, in the city of *Bremen* in *Poland*, and in the great dukedom of *Lithuania*, &c. No ministers in any of these Churches ought to be ordained, according to their discipline, without the inspector or superintendent; and in some the superintendent alone gives the imposition of hands, without the assistance of inferior ministers. And in those countries where the Churches are so numerous, as to have many superintendents or inspectors, they have their superintendents and inspectors general, who are as our Archbishops, for order's sake. These superintendents have all that is essential to the functions of true Bishops, viz. the power of ordination and jurisdiction. Nothing is done without them, and great respect is had to them. I remember that being at *Basil* not long ago, the superintendent of the Churches of that city and the territory thereof was called by the ministers who were far older, (for he is not



forty years old) *Reverendus Dominus Antistes.*"

With regard to the method of public worship, rites, and ceremonies, in the foreign Calvinistic Churches, this author relates as follows :

"Take this for a most certain truth, that all the reformed Churches beyond the seas, not one excepted, have *set forms of prayer*, and for the administration of sacraments, for marriage, &c. Both in *France* and at *Geneva*, and likewise in *Holland*, (where there are *set forms* prescribed and always used,) they do but follow the judgment of *Mr. Calvin*, in this their imposing of *set forms*. In other reformed Churches, as in those of the *Palatinate*, of *Hessen*, *Poland*, *Lithuania*, *Hungary*, *Transylvania*, and indeed in most, they have the Gospel and Epistle of the day, which are always read according as they are appointed, in some places at the Communion Table ; and the text for the Sermon is usually, and by some always, taken out of them, as thousands of printed Sermons do clearly testify. The Protestant Churches of *Switzerland* keep all the days which the Church of *England* hath set apart for the commemoration of the mysteries of our redemption through Christ, viz. the nativity, circumcision, passion, resurrection, &c. &c. The shops are shut on those days ; no manner of work is done publicly in them, all the people are to go to Church. In *Holland* they keep not only the days of the nativity, resurrection, and pentecost, but also the next day following ; besides the circumcision and ascension. This was enjoined by the Synod of *Dort*. In *France* the Protestants meet usually upon all the said days ; but never fail upon the days of nativity, circumcision, &c. As for *Organs*, they have them in most reformed Churches where they can be at the charges of them ; in *Hessen* ; in many Churches of *Holland* ; also at *Basil*, and in other Churches of *Switzer-*

*land* ; at *Heidelberg*, and almost every where in the reformed Churches of *Germany*, and in other parts where they can have them. I find confirmation used in most of the reformed Churches ; and in some with imposition of hands."

For the Churchman's Magazine.

#### ON DIFFERENCES OF OPINION.

O! sir, there are differences of opinion about that—is a reply which one often hears from the disputers of this world, to a statement of some of the most fundamental truths of religion. We live, it seems, in an age of new discoveries. Cruisers scour the northern seas, in hopes of finding a shorter cut to India ; and guides are offering to conduct us by an easier, if not a nearer rout to heaven. Sciences of every description are passing through wonderful improvements ; and why not religion ? A writer tells us with much complacency, that *we stand on the shoulders of the Apostles, and must needs see further than they did*. This might pass for very good logic, if it could be made to appear that *their eyes were no better than ours*. But why must be still more humiliating "the holy company," it seems they did not understand their own writings. "The holy Church throughout all the world," too, has been for eighteen hundred years in the dark, ignorantly worshipping Him as God, whom later discoveries have proved to be a mere man ; and moreover mistaking the meaning of a great variety of expressions, which seemed to unlearned eyes to intimate that they were wicked men in the world, who would be *punished with everlasting destruction from the presence of the Lord*. But these unseemly "conruptions" and "vulgar opinions," we may credit the *learned* and ill-



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ated oracles of the day, are fast  
owing out of date ; and the intelli-  
gence is modestly announced by their  
telling us, that *men will think differ-  
ently on these subjects*—that *expres-  
sions are capable of various con-  
structions*—that *language is uncer-  
tain* ; and that *Sacred Criticism is  
uncovering many hidden things to  
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Seriously,—for it is impossible to  
think of fatal religious delusions with-  
out other emotions than those of se-  
riousness—it is astonishing to see  
with what composure fundamental  
doctrines of religion are questioned,  
and denied, and pronounced with a  
careless air to be merely *differences  
of opinion*. Whether Jesus Christ  
is GOD, and whether there be a HELL  
and the future punishment of the wick-  
ed, some men I suppose will contin-  
ue to doubt, till the truth shall be re-  
alized at the last day. But what, if  
some will doubt, and others deny ?  
The truth will remain the same, wheth-  
er it is perceived or not. I suppose  
there is not a doctrine or precept of  
natural or revealed religion, which  
has not been denied at some period  
or other. Is it the being of a God ?  
Who does not know that there al-  
ways have been, and still are, "fools  
who have said in their hearts, there  
is no God" ?—Is it the Divinity of  
Christ ? The denial of that is made  
part of the no-creed of the Unitari-  
an school.—Is it the soul's immor-  
tality ? The whole tribe of materi-  
alists join in telling us that Death is  
an Eternal Sleep.—Is it the future  
punishment of the incorrigibly wick-  
ed ? In flat contradiction to God's  
own declarations, a few self-deceiv-  
ers persist in affirming that all will  
be saved. Not only will the "Holy  
company of the Apostles," and "The  
noble army of Martyrs" enter into  
the heavenly rest ; but Judas Iscariot  
and Tom Paine—whoremongers and  
adulterers, pirates, cut-throats, and  
whatever is vile and abominable a-  
mongst men,—all will be admitted

to "sit at God's right hand, where  
there are pleasures forever more."

If we attempt to raise our voice  
against these monstrous delusions,  
some one jogs our elbow, and whis-  
pers,—*"softly, my friend ; you see  
there are differences of opinion a-  
bout these matters ; they are dispu-  
table points, on which intelligent  
men have agreed to differ—you must  
have charity."*

Now, it is a question well worth  
the serious consideration of every  
man, who is disposed to leave the  
good old paths,—what degree of at-  
tention he ought to give to those the-  
ological cruisers, who are every day  
returning with accounts of their new  
discoveries. He ought first to be  
assured of his safety in trusting him-  
self to their guidance ; lest, after-  
having been led round for a while in  
a chase after phantoms, both he and  
his leaders fall into the ditch togeth-  
er. I am aware that it has ever  
been a hard task to open the eyes of  
one *who is willing to be deceived*.  
There is something very fascinating  
in the idea of getting to heaven  
through a wide gate and a spacious  
way : yet common prudence would  
require, that a man should be abso-  
lutely certain that his way does not  
lead to hell, before he ventures on  
the experiment of walking in it. He  
may find, to his sorrow, that these  
*differences of opinion* lead to very  
serious consequences ;—that the dis-  
belief of a hell will not annihilate the  
place, nor hinder him from being  
shut up within its prison-walls. In  
fine, he has the greatest reason to  
stand in doubt of the correctness of  
his opinions, if he took them up be-  
cause of their indulgence to his faults,  
and their requiring little or no self-  
denial.

Let my readers then beware how  
they are seduced by such gentle ap-  
pellations as *differences of opinion*.  
"The Angels that kept not their  
first estate" are "reserved in ever-  
lasting chains, under darkness, unto



the judgement of the great day," because they happened to differ in *opinion* from the angels that kept their loyalty. Korah, Dathan, and Abiram "went down alive into the pit," because they were of *opinion* that they might exercise the priesthood as well as Moses. It was the misfortune of the fool to be of *opinion* that there is no God. Judas Iscariot entertained the *opinion* that thirty pieces of silver was a good price for betraying his Saviour; and we read of certain "deceivers," who, gratuitously, for ought that appears, "denied the Lord that bought them"—being undoubtedly of *opinion* that he was nothing but a man.

It appears then that differences of opinion are of some consequence. They have made heaven itself the theatre of war—they have deluged the earth with blood—deformed the Church of Christ by "false doctrine, heresy, and schism;" and peopled the regions of hell.

W.

For the Churchman's Magazine.

#### RELIGION.

The character of true religion is often grossly mistaken by the world, and not always clearly conceived by those who profess to be her votaries. Hence, amidst a great deal of religious profession, there is comparatively but little pure and undefiled religion—the rest being either counterfeit, or debased by a mixture of human motives and feelings.

Religion lives not in the noise of a loud and boisterous profession—she does not erect her altar in the streets and market-places of the city, and for a pretence make long prayers, that she may be seen of men—she is not a saint at church, and a devil at home—she deals not in smooth and flattering speeches, that she may afterwards slander with more security

and effect—she thinketh no evil, and rejoiceth not over the lapse of any erring brother—she refuseth not her consolations to the broken-hearted, who mourn over the evil of their days—she dwells not in the abyss of mental misery—she rides not on the wings of ecstasy—she is not a believer in dreams, and visions, and new revelations—in a word, she is the same unchanged, beauteous offspring of heaven, which was nourished and brought up eighteen hundred years ago under the ministry of the Son of God.

They, who seek her aright, will find her moving in the busy walks of life, diffusing peace and righteousness on every side, and promoting good will between man and man; but her chief delight is enjoyed by the domestic fireside. At proper seasons, she resorts to the house of prayer, and joins with humble faith and holy hope, in the worship of the great congregation; but she remembers also the command to pray in secret; and there she passes some of her holiest hours.—Her faith teaches her that she has something to *do* as well as to *believe*; and that it will be no apology for neglecting her household, that she has heard many sermons and exhortations. Hence, she is desirous of training up her children in the nurture and admonition of the Lord, believing this to be the most promising way of making them like herself.—She is slow in giving credit to an evil report; and so averse is she from the hated custom of disseminating and amplifying stories of scandal, that she hears and forgets them in the same moment.—Above all, she is meek and lowly in her own eyes, and maketh much of them that fear the Lord.—She wishes, indeed, for the honour of her heavenly Father, that her light should shine before men; but she does not seize her lamp, and make an ostentatious display of her virtues in the public ways, causing a trum-



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net to be sounded before her.—Ma-  
 y claim her acquaintance to whom  
 he is a stranger: and hence she is  
 sometimes brought into unmerited  
 disgrace, for being supposed to dwell  
 in evil company. Her reputation in  
 the world, is equally injured by the  
 lukewarmness of some of her friends,  
 and the ill-tempered and ill-directed  
 zeal of others; but she labours to  
 bring both to a better mind.—Often  
 is she to be found in the secret cham-  
 ber, holding high and holy commun-  
 ion with her Father in heaven; or  
 gathering rules for holy living from  
 the Book of Life; or conversing  
 with the mighty dead, whose spirits  
 yet breathe in their pious works.  
 From her retirement, she goes forth  
 to administer to the temporal and  
 spiritual wants of the poor—she re-  
 pairs to the couches of disease—to  
 the chambers of death, where she en-  
 courages the departing soul to fasten  
 on the exceeding great and precious  
 promises held out to him that over-  
 cometh.

Reader! if this description can  
 assist you in your search after pure  
 religion—if you can find her by these  
 traits of her character, take her to thy-  
 self. “Forsake her not, and she  
 shall preserve thee. Exalt her and  
 she shall promote thee: she shall  
 bring thee to honour when thou dost  
 embrace her.” W.

For the Churchman's Magazine.

#### ON THE REQUISITES TO EFFECTUAL PRAYER.

Whoever expects to have his prayers answered, must pray,—

1. With a *lively faith*. “All things,” says the Saviour, “whatsoever ye shall ask in prayer, *believing*, ye shall receive”; and we are told by one Apostle, that “without faith it is impossible to please God”; and by another, that he who prays

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without faith, must not expect “to receive any thing of the Lord.”

2. He must pray with a *fervent desire*; and this desire will not exist unless he feels the absolute need of the blessings which he requests. If he draws near to God with his mouth, and honours him with his lips, while his heart is far from him, he has nothing of the spirit of prayer, and cannot rationally expect a return.

3. He must pray with *patience* and *perseverance*. The efficacy of persevering prayer is exemplified, in the parable of the poor widow and the unjust judge. This was spoken to show that men ought always to pray, and not to faint. “Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?” This fixes the value of persevering prayer.

4. He must pray with *lowliness* and *humility*. The self-accusing publican who could not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner, went down to his house justified rather than the pharisee, who had none of his humility; and our Saviour's comment is too remarkable to be passed over; “For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.”

Whoever exercises these affections in his petitions for such objects as it is proper for God to grant, may be assured of a favourable answer in God's own time. T.

#### CHURCH MUSIC.

“A Collection of PSALM, HYMN, and CHANT TUNES, adapted to the service of the Protestant Episcopal Church in the United States of America,” has lately made its appearance in New-York, which we are persuaded will be found worthy



of the attention of every lover of Church Music. From the Preface to the publication we extract the following observations, as the best way of introducing our readers to a knowledge of the work itself.

"This publication was undertaken with the design of improving sacred music in one of the Episcopal Churches in the city of New-York. Although there were without doubt, many persons of the congregation, who felt that they ought "to sing and make melody in their hearts to God," yet it was obvious that comparatively few united with their voices also, in the performance of this duty. To produce, therefore, the union of outward with our inward praise, in the service of that God, who is to be worshipped both "with our bodies and our spirits, which are his," was thought to be an object worthy of serious attention. A committee was appointed by the Vestry, who, in conjunction with the Rector, had full power to adopt such measures as should have a tendency to effect what was so much desired. After mature deliberation, this committee determined to procure a selection of Psalm, Hymn, and Chant tunes, arranged in such a manner as to be easily learned and practised, not only in the Church, but in private families. It was considered, that in this way, the means would be presented to all who have a talent for music, of enabling themselves to take an active part in this most delightful religious exercise. But as the same reasons which rendered such a publication desirable in one congregation, might be found to exist in others, the work was not prosecuted with an exclusive design, but an effort has been made to adapt it to the service of any Episcopal Church.

"The book is divided into three parts: the 1st, containing Psalm and Hymn tunes; the 2d, tunes adapted to select Hymns from the Book of

Common Prayer; the 3d, chants adapted to the Hymns of the Liturgy.

"The Psalm and Hymn tunes are from the compositions of the most approved ancient and modern authors; and those arrangements have been adopted which unite, as far as is practicable, facility and execution, with correctness and beauty of harmony.

"The Chants have been chosen from among a great number of the best that could be procured. For this purpose, the latest publications in England were sent for, and manuscript copies were also obtained of those Chants which were most frequently used, and most esteemed, in the Cathedral Churches of that Country.

"The great object throughout the execution of the book, has been, to select such a number of tunes as can be easily learned by a whole congregation, such as are appropriate to all the variety of sentiment expressed in the words to be sung, and such as are of a chaste and classical style of composition. Should any persons find that some of their favourite tunes are omitted, they must remember, that so great is the diversity of taste, that it would be impossible to gratify all, without swelling the book to an inconvenient size, and thus defeating the object of the compilation."

The compilers have selected the tunes from numerous collections; and for the convenience of the organist, an *instrumental* part has been added by Mr. P. K. Moran, whose skill as an Organist and Composer is well known.

In the arrangement of the *Chants*, attention has been paid both to the musical and rhetorical accent, in such a manner as to give effect to both. The old method of chanting, in which the same number of *syllables* was uniformly allotted to the cadence, is rapidly giving place to a

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juster method. The present work, we have no doubt will contribute to this desirable result.

The form of the book is a Royal Octavo, of near 180 pages; and exhibits decidedly the most beautiful specimen of musical engraving which has appeared in this country. On the whole, we cannot but regard it as a valuable addition to the already numerous collections of Church Music which we possess; and the lovers of correct harmony will be pleased to see their favorite tunes rescued from the mutilations and *improvements* which they have too often been made to undergo, from the innovating spirit of some modern publishers.

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#### GENERAL CONVENTION.

*From the Philadelphia Recorder of Saturday, May 24th, 1823.*

"The General Convention of the Protestant Episcopal Church, commenced its session in St. Peter's Church in this city, on Tuesday the 20th inst. The Rt. Rev. Bishop CROES, preached the introductory sermon, and enforced upon his hearers the duty of aiding the institutions of the Church, especially the Theological School, and the Domestic and Foreign Missionary Society.

The Domestic and Foreign Missionary Society held its annual meeting in St. Paul's Church on Tuesday evening; at which the report of proceedings was read, and addresses by the Rev. Mr. Onderdonk, F. S. Key, Esqr. and others were delivered. From the report it appears that the sum of about \$5000 is in the treasury of the Society.

On Thursday the consecration of the Rev. John S. Ravenscroft to the Bishoprick of North Carolina, took place in St Paul's Church. The Right Rev. Bishop White, presiding

Bishop, was assisted by the Right Rev. Bishops Griswold, Kemp, Croes, Bowen, and Brownell. Sermon by Bishop Griswold: morning prayers were read by the Rev. Mr. Green of North Carolina.

On Friday morning a sermon was preached by the Right Rev. Bishop White, in St. Peter's Church, and a collection made in aid of the funds of the Domestic and Foreign Missionary Society.

The Convention is numerously attended, and, as citizens of Philadelphia, we feel that we are enjoying peculiar privileges. May the great Head of the Church overrule all the doings of His assembled servants, to the promotion of His glory, and the edification of His mystical Body."

It appears also from a later number of the same paper, that the Convention closed its session on Monday evening of the 26th; and that amongst other business, a committee was appointed on the subject of Psalms and Hymns, to report to the next Convention. When the Journals of the Convention shall have been published, we shall lose no time in giving the substance of them to our readers.

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#### *Proceedings of the Convention in the Diocese of Pennsylvania.*

On Tuesday, the 13th of May, the annual Convention of the Church in Pennsylvania was held at Lancaster. It was attended by 17 Clergymen and 32 Lay-Delegates. After the usual exercises, and the administering of Confirmation to 13 persons in St. James, Church, the Convention was organized, and the venerable Bishop proceeded to deliver his address on the state of the Church in the Diocese.

From that document it appears, that in the course of the year he has ordained two Priests—displaced two



from the ministry, under the 7th canon of 1820—laid the foundation-stones of three Churches—consecrated two; and confirmed two hundred and ten persons.—One of the Churches consecrated was St. Stephen's in the city, of which the Rev. Mr. Montgomery has been chosen Rector.

The address represents the *Society for the Advancement of Christianity in Pennsylvania* as "blessed by a considerable degree of usefulness; although not sustained by a patronage adequate to its importance;"—the *Sunday Schools* as "in successful operation;"—and "the stock of the Corporation for the support of the widows and children of the deceased clergymen" as amounting to \$30,000.

The Bishop expresses his confidence in the Bible Society of Philadelphia; and promises that it will continue to be yielded, so long as they shall continue to act on the ground of their original organization—that of distributing the Bible without note or comment.—He urges an attention to the creation of a fund for the support of a future Bishop; and laments the little patronage which the Theological Seminary at N. York has received from the members of the Church.

We give his thoughts on *Missions* in his own words.—

"It is a matter known to those who are prominent in the concerns of our Church in this state, and doubtless the same is felt in other sections of the Union, that we receive most pressing entreaties for the extension of beneficence beyond our respective bounds; especially to the scattered Episcopalians, who have seated themselves in the states which have derived their existence from the federal union. There is also a sentiment considerably prevalent, that it has become a christian duty, to add our efforts to the many recently put forth, as well in America as in Eu-

rope, for the evangelizing of heathen nations. In my last annual communication, there was stated the fact, of there having been organized a society by the public wisdom of our church, for domestic and foreign missions. It has also been thought proper, to make the city of Philadelphia, in this state, the seat from which the combined energies are to be put forth. Your Bishop is aware of the weight of the claims lying on us, from the many places within our own Diocese, destitute of the means of grace. He, however, considers it as his duty to declare the opinion that the objects stated have also their claims on us not to be disregarded consistently with the extensive requisitions of christian charity. It will be seen on attention to the constitution of the society, that every contributor has his choice of pouring his bounty either into the channel of the domestic, or into that of the foreign object; and while the opinion is here expressed that the former was designed to be the most prominent, it is with the expectation, that in the disposal of what the public liberality may supply without the restraint of appropriation, the society will regard the latter object also, in proportion to the means with which they may be furnished."

The Parochial Reports from about twenty seven Congregations exhibit a total of more than 1500 Communicants, between 500 and 600 Baptisms, and nearly 1600 Sunday Scholars. The returns are as usual extremely defective; and the remark we fear will apply to the parochial reports of almost every Diocese, that they afford but little insight into the actual state of the parishes. The Report of the Rector of St. Paul's Church in Philadelphia, is, however an honourable exception to the above remark. The addition of 50 communicants during the last year has swelled the number to 210; while the Sunday Scholars amount

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to 500, (200 of whom are people of colour.) The congregation includes too, a Society of ladies for aiding young men destined for the ministry, two of whom are already receiving its assistance; and another of young men, whose object it is to distribute the Homilies in the form of tracts.

It appears from the Report of a Committee for supplying vacant congregations and organizing new ones, that at least 8 or 10 missionaries might be employed to advantage in the Diocese.

The whole amount of the Episcopal fund is \$7733, 09. invested in six per cent. stock.

#### *Domestic and Foreign Church Missionary Society.*

This Society held its first Annual Meeting in St Paul's Church, Philadelphia, on the evening of the 20th of May, 1823, when the Directors offered their Report, from which we collect the following particulars.—

“The Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in making this their first report, have to lament that the account which they are about to give of the affairs of the Society is not more interesting: While at the same time, they would return thanks to God for the encouragement he has been pleased to afford. The unanimity with which the society was organized by the general convention, was regarded by all, as a favourable indication of the manner in which it would be supported by the church. Although this expectation has not been fully realised, the board are disposed to take encouragement from the general expression of opinion in favour of the society, rather than to despond, because these professions have not yet been followed by corresponding ex-

ertion. The society has commenced its operations under circumstances by no means inauspicious; other institutions which are now dealing out the bread of life to thousands and tens of thousands, did not make a more promising beginning. We shall indulge the delightful hope, that ere long “we shall reap if we faint not.”

Eleven Auxiliary Societies have already been formed to this institution. It appears also from the Treasurer's account, “that there is in his hands a balance of \$2256 10, without any specification of the manner in which it shall be appropriated: and a further balance of \$376 80—appropriated by the contributors to Foreign Missions, and a further balance of \$1157 96, appropriated by the contributors to Foreign Missions.—Making a total sum at present in the Treasury, at the disposal of the board of \$3790 86. Besides which, there is also, in the hands of the Trustees of the permanent fund, the sum of \$1206 24, arising from the 20 per cent of all monies coming into the Treasury, which have been thus appropriated according to the provision of the 7th Article of the Constitution.

It also appears that there are at this time twenty-one Patrons of the society, so constituted by the payment of \$50—11 life subscribers who have paid \$30—and 74 annual subscribers, 70 at \$3 per annum and 4 at 5 dollars.”

Under the head of *Missionary Stations*, the following statements appear—

“Mention has already been made of the Mission School on the Western Coast of Africa, and of the appointment by the board of Directors of Mr. and Mrs. Bacon, for that station. Although the committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of—and hope at no very distant day, to see



the mission commenced. An undertaking of this kind should be prosecuted with great caution, and as far as possible, with a knowledge of all those circumstances which would either promote or retard its prosperity. By a little delay this knowledge will be obtained; and it may be that the American Colony now forming at Cape Messurado, will form a point around which many similar establishments may spring up. If at some future day, a station similar to that at Regent's Town, in the neighbourhood of Sierra Leone, under the care of the Rev. Mr. Johnson, can be selected—unconnected with the colony, yet protected by it, it would seem to promise the greatest probability of success.

The attention of the committee has also been directed to the North West Coast of America some where within the bounds of the U. States, as a promising field for missionary labour. A young gentleman about to receive Deacon's orders had his mind directed several years ago, to the subject of a mission here. There are several of the Indian tribes along the coast, who are described by persons having resided among them, as a noble and highly interesting race of men.

In reply to the letter written to the Rt. Rev. Bishop Chase of Ohio, requesting information upon the subject of Missionary stations in the West, he writes as follows—"I beg leave to observe that I know or have heard of no state or Territory west of the Alleghany mountains, but what requires the immediate aid of missionary labours. There are doubtless many vicinities, or places in which a missionary could be located to more advantage than in others. Where these are out of my own Diocese, I am not able to say with any satisfactory precision, having been advised at my consecration, by the Rt. Rev. the Bishops, to confine my labours to the Diocese of Ohio, I

have had no inclination, nor ability to exceed my own limits.

But dear sir, if I might be permitted to state my own mind, without being confined to the questions you propose, it would be, that the society in the first outset appoint some one or more missionaries for each state, and territory, without any ecclesiastical authority, and send them forth as Evangelists to preach repentance unto sinners, and to gather together the outcasts of Israel. In fulfilling this duty they would be able to obtain more information on the several points embraced in your letter, than the Society could any other wise obtain. To attempt locations in the present state of the society's information would be difficult if not hazardous. But the characters to be chosen for this purpose, and this important work, must be of good natural constitution—good abilities, unquestionable piety, and great prudence.

A new and interesting missionary station has lately presented itself to the attention of the committee, among the nations residing in the Territory of Michigan, has been received from Mr. Eleazer Williams, at present residing among them—dated Green Bay, Michigan Territory, December 2, 1822; in which he asks the aid of this society.

One other station has presented itself to the consideration of the committee, where possibly the society may be eminently useful in planting the Church, and extending the knowledge of true religion. The place referred to is St. Augustine, in East Florida. A young men's missionary society in Charleston, South Carolina, over which the Bishop of that state presides, has already supported the Rev. Mr. Fowler as a missionary at this place for a considerable length of time. They have lately made application to the general society for assistance."

In concluding their report, "the



Board of Directors beg leave to congratulate every member of the society and of the church, upon the auspicious commencement of its labours.

As yet, it is a grain of Mustard seed hid in the earth—but under the blessing of God, who never fails to honour them, who honour him, it will yet become a tree, under whose shade many will sit with great delight.

To the enlightened philanthropist who looks not beyond the temporal happiness of his fellow creatures, it must be a source of pleasure, to observe the wide spreading zeal, which in these latter days, is pervading the Christian Churches. He will anticipate with peculiar satisfaction, the approaching period, when the dark places of the earth, will be cheered by the comforts and consolations which Christianity scatters along her path. But to the believer in the Lord Jesus Christ, who takes into his calculation both worlds, and whose interest in the affairs taking place around him, is determined by the connection with the eternal welfare of mankind, the signs of the times are awfully important. He beholds the volume of Prophecy which has been rolled up for ages gradually unfolding. And the kingdoms of this world convulsed to their very foundations, preparing the way for the establishment of that better dominion, when every knee shall bow to *Immanuel*, and every tongue "confess that he is Lord to the glory of the Father."

One of the happiest features in the present prospect of the Church of Christ, is the increasing spirit of Missionary zeal. This sacred fire—not like that celebrated in the Pagan fable, did in truth come down from Heaven and is finding its silent way over both continents. With the increase of missions, the advance of true piety is inseparably connected; the living members of Christ's mystical body being partakers of the same

faith, animated by the same hope, and constrained by the same love of Jesus Christ; will delight to emulate each other in the same blessed enterprise, which promises to give the Heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.

Blessed are all they who are interested in such a cause; they are fellow labourers with God, in the accomplishment of his purposes. They are the best friends of the Lord Jesus who "came into the world to save sinners." Let us not doubt, or fear, or grow tired in the work—"The Lord himself is with us—the God of Jacob is our defence".

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Nothing can be proposed, remarks Mr. Cecil, so wild and absurd, *as not to find a party*—and often a very large party—ready to espouse it. It is a sad reflection on human nature, but it is too true. Every day's experience and history confirm it. It would have argued gross ignorance of mankind to expect even Swedenborgianism to be rejected at once by the common sense of men. He, who laid the snare, knew that if a few characters of some learning and respectability could be brought to espouse it, there would be a silly multitude ready to follow.

The same author observes, that some young ministers have been greatly injured, by taking up their creed from a sort of second or third rate ministers. Toplady, perhaps, has said, that he has found his preaching most successful, when it has turned on the grand doctrines of Calvinism. A young man admires Toplady, and adopts the same notion concerning his own ministry. The effects are commonly disastrous.

Owen remarks, that it is not sufficiently considered how much a min-



ister's personal religion is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion : he must put on the appearances of religion : he must utter the language and display the feelings of religion. It requires double diligence and vigilance, to maintain under such circumstances, the spirit of religion. I have prayed ; I have talked ; I have preached ; but now I should perish, after all, if I did not feed on the bread which I have broken to others.

The first duty of a minister, is, to call on his hearers to *turn to the Lord*. "We have much to speak to you upon. We have many duties to urge on you. We have much instruction to give you—but all will be thrown away, *till you have turned to the Lord.*"

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into a habit of enquiring about proprieties and expediences and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on *action*, that every thing seems to say loudly to every man, "Do something"—"do it"—do it."

The whole number of Episcopal Clergymen in the United States at the beginning of the present year was 340, distributed as follows:—

Maine, 2 ; N. Hampshire, 4 ; Massachusetts, 17 ; Vermont, 6 ; Rhode-Island, 5 ; Connecticut, 45 ; N. York, 88 ; N. Jersey, 11 ; Pennsylvania, 31 ; Delaware, 3 ; Maryland, 50 ; Virginia, 24 ; N. Carolina, 10 ; S. Carolina, 26 ; Ohio, 8 ; Georgia, 3 ; Kentucky, 4 ; Louisiana, 1 ;

Mississippi, 1 ; Missouri, 1 ; Many have been ordained since the commencement of the year.

CHURCHES IN NEW-YORK.—From a list of Churches and Chapels in that City, published in the Comm. Advertiser, it appears that there are the following:—Episcopalians, 15—Dutch Reformed, 9—Presbyterians, 15—Associate Reformed, 5—Methodists, 11—Anabaptists, 8—other denominations, 20—Total, 83.

CHURCHES IN PHILADELPHIA.—According to Poulson's Paper, there are,—Presbyterian, 13—Episcopalian, 10—Baptist, 8—Methodist, 14—Friends Society, 5—Roman Catholic, 4—Unitarian, 1—other denominations, 25—Total, 80.

A GOOD EXAMPLE.—MR. WILLIAM SCOTT, a member of the First Presbyterian Church in Elizabethtown, N. Jersey, has recently endowed a scholarship in the Theological Seminary at Princeton, by a donation of \$2,500, the interest of which is to be forever applied to the support of a student in that Seminary. *Ibid.*

WASHINGTON COLLEGE.—Our readers will be happy to learn, that the application to the Legislature for a Charter of a New College has been successful. A Bill in form has passed both Houses, appointing Trustees, and granting them the usual powers of organizing and managing the institution. It is to be called, for the present, after the name of the illustrious founder of our liberties ; and its location is to be determined by the Trustees. A more particular account of the charter may be expected in our next.



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